SHAPING BAPTIST IDENTITY: A MODEL OF EVANGELISM FOR JERUSALEM MISSIONARY BAPTIST CHURCH

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ABSTRACT

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This ministry addresses shaping the identity of the Baptist church. The project is design to teach a small group of members at the Jerusalem Missionary Baptist Church the church's ultimate role, soul winning. This investigator triangulation will result in a field research. The participants will became aware of the church's mission as they engage in an evangelistic model through various activities. The project revealed that the members were not aware of their evangelistic role commissioned by the Master and produced a greater attendance and yielded enthusiastic attitudes from the unchurched to unite with the Christ and the church.

ACKNOWLEDGEMENTS

In the earliest stages of planning, Dr. Jason Vickers and Dr. Darin Moore were enthusiastic inspirators, boundless in their conviction that the work would prove to be worthwhile. Hence, I thank them for the wisdom and guidance offered during this project.

God blessed me with three of the best Professional Associates: Dr. Harold Hudson, Dr. Ervin Smith, Dr. Kenneth Cummings. To each of them, a special debt is owed for cheerfully performing a variety of tedious tasks, such as editorial comments, positive critical criticism, their input on models of evangelism and discipleship, and the interpretation of the data.

Indebtedness is due to my peer group, Benoit Petit-Homme, Mary Minor, and Larry Campbell, for the encouragement, strength, and assurance offered to me during my discouraging periods. Their questions, suggestions, and collaborations have been a continuous source of strength and joy to me as they reminded me, from time to time, that the race is not given to the swiftest, nor to the strongest, but to the one who holds out to the end.

Finally, special thanks to Jerusalem Missionary Baptist Church, especially the Seekers, for their untiring support, patience, and love during this process.

DEDICATIONS

To my brother, Walter H. Jones, Sr. and the Jerusalem Missionary Baptist Church

"And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

—Matthew 28:18-20 (NRSV)

INTRODUCTION

In the Missionary Baptist Church, evangelism is a core practice of the Christian faith. Missionary Baptists believe that Christians are called to make disciples of all nations. The authoritative declaration that supports this dogma is Jesus, the Christ (Mt 28: 19-20). In spite of this profound doctrine, Jerusalem Missionary Baptist Church failed to expound, activate, or cultivate this pertinent practice of the faith. As a result, membership rapidly declined over the years.

A survey was taken in an attempt to address this regression. The conclusion of the assessment was that Jerusalem Missionary Baptist Church had never engaged in a program of evangelism. They have never been taught, trained, or promoted the work of an evangelist. Evangelism was not a part of their vocabulary or their Christian duty. Thus, it became imperative to introduce and implement a model of evangelism for the Jerusalem Missionary Baptist Church as a means of eradicating the status quo and promote a soul winning campaign. In other words, there was a great need to shape and help the church identity its ultimate role as commissioned by the Master.

Chapter one will define the area of ministry this model is addressing. Not only will it define the area of ministry, it will explain why this field of ministry was chosen. In addition, it will express personal insights that contributed to this discipline. Furthermore, it will knit together my personal journey and the status of the context to form a cause and purpose for this model of ministry.

Chapter two captures the literature, technological tools, visuals, and the variety of research methods that were employed to develop this model. The endorsement or disagreement of various scholars assisted in developing the proposed model of fortitude.

Chapter three establishes a theoretical foundation for the model. As the model takes shape, being of a religious nature, views should come from other sources, such as, theological, biblical, and historical. These writers demonstrate familiarity with the literature and concepts related to the ministry model. As noted, their contributions will validate the study.

Chapter four defines and explains the methodology and the design of the model used in the project. This chapter explains the research methods, such as, the hypothesis, the data, measurement explaining the usage of the data, and the instruments used to acquire the data.

Chapter five is the overview of the field experience. This chapter will inform the reader of what happened during the actual implementation of the project. The data collection, the methods used to collect the data, and the data analysis are discussed to highlight the field experiences and give the audience a clear image of the project.

Chapter six is the recapitulation chapter. The reflections, summary, and conclusion are written in this chapter to afford the readers an objective view of the project. Suggestions, modifications, recommendation, insights, ideas, and implementation are expressed concerning the completion of this project.

CHAPTER ONE

MINISTRY FOCUS

The Formative Years

The foundations pertaining to the religious experiences were gleaned from being born and reared in a family who worshipped God through the beliefs of the Missionary Baptist Church. The religious models and teachings included the doctrines, principles, traditions, and practices of the church that dominated the beliefs of those elderly persons in the household. The rituals enforced and practiced were daily devotions and weekly worship. These rituals were not optional; they were as meaningful and as demanding as attending the public schools. As children, attending the Sunday morning worship service did not suffice. In the Baptist Church Covenant there is a clause compelling elderly members of the faith to be responsible for "religiously educating our children."[1] Hence, we were required to attend at least two educational sessions weekly: Sunday school and Baptist Training Union. Both sessions had specific functions: the Sunday school taught God's Word and the Baptist Training Union focused on the doctrines, principles, traditions, and practices of the church. The Sunday school was most overshadowing because its focus was on the ministry of the Christ which was powerful and intriguing to a young mind.

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[1]Edward T. Hiscox, *The Hiscox Guide for Baptist Churches* (Valley Forge, PA: Judson Press, 1964), 247.

The Sunday school teachers, beginning with the Cradle Roll Department, instilled in the students their obligations as young Christians. Every Sunday we were compelled to invite and/or bring our friends/playmates to church. Early in our lives we were taught to witness and make disciples by telling the love of Jesus, the Christ, and inviting others to experience the joy of being in church and hearing God's Word. It was fun in this department because we had ice cream socials, punch and cookies, colored in coloring books, and other interesting activities. We all had a good time as we heard about this Stranger from Galilee! Why not encourage friends to be a part of these wonderful experiences. In addition, the person who brought the most playmates received an award: *A Disciple Pin.* This pin informed members of the congregation that the wearer brought the most people in his/her class to church.

Being programmed to witness led to Saturday church services in the backyard every Saturday afternoon at the age of five. Children from the neighborhood gathered to hear the Word of God preached weekly. This experience allowed me to encourage about thirty-five children to walk with me down the church's aisle the third Sunday in August 1959. This was the beginning of my ministry.

The Christian ministry is not a task that one can simply desire. It is an obligation, by divine persuasion, that calls for obedience. This divine process was in its embryonic state of my conscious realization at the age of four or five. The enchantment by various ministers during a worship experience seemed to arouse a flow of energy within and a yearning to imitate them. The stimulation was because it appeared that they had exceptional powers. These unusual powers were based on how the congregation responded to them as they preached. It appeared, especially at the conclusion of the

sermons, that in every bodily gesture they made, someone shouted while others cried. Craving for this power was a daily plea. This was the beginning of the ministerial fixation that became dominant in my life.

Engulfed in the work of the church as a junior deacon, pianist, usher, and coupled with the grace of God, afforded an opportunity for me to encounter a personal relationship with the Christ and a divine call to serve as an ambassador of the Kingdom on May 19, 1968. After this wonderful encounter with the Master, soul-winning became the ultimate goal in my ministry in obedience to the marching order recorded in Matthew 28:19-20. The Master stated, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age." Thus, from the divine encounter with the Master and a heart of concern for the souls of humankind, efforts have been put forth, daily, to lift the name of Jesus so that He can draw humankind to Himself.

After several weeks of counseling by the pastor, a date was set for the church and the public to witness this occasion and grant me license to preach the Gospel. On September 15, 1968, the Zion Missionary Baptist Church, Brunswick, Georgia, granted me a license to preach the Gospel of Jesus, the Christ.

With the pastor resigning and in the absence of an under shepherd, the officials of the Church consulted the Moderator of the Baptist Association regarding an ordination service. New converts needed to be baptized, communion needed to be administered, and babies needed to be dedicated. The Association of Churches, under the leadership of the

moderator honored Zion's request and set my ordination service, at the age of seventeen, on October 26, 1970.

Preaching Through the Storms

Several years after the ordination service, Union Missionary Baptist Church, McIntosh County, Georgia, called me as their pastor, June 30, 1973. What a wonderful feeling of excitement filled the air, at nineteen, to received a call as an under shepherd for God's people.

The little white frame building on a dirt road hidden by Georgia pine trees had a loving congregation who exemplified a warm and welcoming spirit to all who visited and worshiped there. With their warmth and the pastor's nurturing ministry, the congregation rapidly grew. In less than three months the congregation had grown from five members to one hundred members. As the congregation grew, so did the challenges. Most of the confrontations were taken personally. The influential members were taking advantage of my youth and inexperience as a pastor. Without hesitation, when the congregation of the Thankful Missionary Baptist Church, Chatham County, Georgia, called me as their pastor, December 4, 1973, a letter of resignation was presented to Union Missionary Baptist Church and a letter of acceptance was presented to Thankful Missionary Baptist Church.

Thankful Missionary Baptist Church was located in a metropolitan city. There were bright lights and activities at least eighteen hours per day. Accepting this call was an improvement in comparison to the little church in the back woods of McIntosh County. The membership consisted of two hundred eighty-three members. There were sixteen deacons and twenty-three trustees, all old enough to be my grandfathers and/or great

grandfathers. The members, mostly women gravitated and rallied to me as if I were a breath of fresh air. This ministry was a dream that came true. All of the components to develop a strong ministry seemed to exist.

With great anticipation, the ministerial program began to unfold. The concern for this congregation was about the totality of each and every individual: spiritually, mentally, and physically. Hence, programs were introduced and/or presented that would empower, equip, enhance, and establish their lives to serve one another and God, through Jesus, the Christ. The commitment to the parishioners was to form a union of oneness with those who were willing, so that a ministry of service could be offered to them according to their needs. It was a joy to witness the people of God growing and glowing in the grace and knowledge of our Lord and Savior, Jesus, the Christ. In spite of the delights, this ministry was not without challenges. As a young inexperienced and untrained minister, some of the difficulties encountered were because of a lack of experience and knowledge. In addition, the parishioner's average age was seventy. A dream that had come true would soon prove to be a nightmare, which stimulated questions about God and God's mission in this ministry.

As the dark clouds gathered, an academic opportunity allowed enrollment in the social work program at Savannah State College, Savannah, Georgia, in January 1979. In August 1982, the requirements for receiving a Bachelors of Social Work degree were satisfied. Thereafter, a theological degree was pursued at the Interdenominational Theological Center in Atlanta, Georgia. After a semester, the theological theories became challenging. Because of these challenges the decision was made to withdraw from this institution of higher learning. While attending seminary, the dark clouds that were

gathering became a storm. This storm was being fueled by the majority of the official board members. A power struggle concerning various oppositions soon proved to be the nature of the storm. The majority of the official board members were dissatisfied because the congregation granted too much power and control to the pastor. Furthermore, an accounting system was introduced and accepted by the congregation that prevented the officials from allocating funds for their extracurricular activities which involved giving church funds to their lovers in the church. These changes interfered with their lifestyles and caused them to seek means and ways to discharge the pastor.

The majority of the deacons and trustees attempted to overturn the new statutes, to no avail. Under a false assumption, the official board assumed they had constitutional power to discharge any employee of the church. Therefore, they wrote a letter and presented it to the concerned parties as a means of removing an employee from service. Hence, the pulpit was vacant, according to the official board at the Thankful Missionary Baptist Church.

That following Sunday, the congregation gathered to worship and to everyone's surprise, the deacons barricaded the pulpit to keep the dismissed pastor out of the pulpit. The church erupted as an active volcano that Sunday morning. Members fought the official board members and some of the board's family in protest. The board members not only barricaded the pulpit, but had the utilities turned off at the parsonage.

The Sunday after this eruption, about six hundred members went to Thankful to worship. Again, to our surprise, the board members had padlocked the church's doors preventing the congregation from worshipping in the sanctuary. Some of the members wanted to break the doors down, throw the board members out of the building and

proceed with the worship service. With strong leadership, this course of action was rejected and the congregation was led in prayer on the steps of the church. Afterwards, the members returned home and waited for further instructions.

The board members who were in the minority met to strategize a format for the congregation. While they were strategizing, the board members who were in the majority were filing a lawsuit against me, the pastor. A summons was issued by the Chatham County Sheriff to appear in court on a stated date. For a year and a half, the congregation was in court and locked out of the church. Each week a designated place became a sacred space for worship, such as a Masonic Hall, a funeral home chapel, or a park.

After a grueling process, the circuit court ruled against the official board. The court declared that the deacons and trustees were not empowered to discharge any employee from his/her duties. The only means of terminating an employee from his/her duties was by the majority of the members voting to relieve him/her of his/her duties. Furthermore, the court stated that the power of control was in the majority of the membership and not in the official board. The board members, who were in the majority, appealed the decision of the Chatham County Circuit Court and filed with the Supreme Court of Georgia. After a year and a half, the Supreme Court of Georgia upheld the Chatham County Circuit Court's decision seven to zero. Finally, the congregation was worshipping in the sanctuary of the Thankful Missionary Baptist Church.

In August 1983, Mt. Olivet Missionary Baptist Church, Chatham County, called me to serve them. In August 1984, after having a confrontation with the chairman of the deacon board and wrestling with the rumors and hostility of the city, another resignation was given, with acidity toward the ministry and humankind, to a modest congregation.

Flabbergasted, spiritually broken, angry with God, and humankind, and seemingly alone in the world, without a doubt, my belief was God had deserted me. The shame, hostility, and verbal abuse raised questions about God's call and God's relationship with humankind. Why would God allow these things to happen? What evil could have caused this? Disbelief became the focal point. In spite of it all, the Lord appeared and said, "Leave this place and take nothing with you." Things felt and seemed better having heard from God. Thus, preparations were made for the departure. The Lord did not give any specific directions, so plans were made to move to Denver, Colorado, but first, a stop in Columbus, Ohio to visit some friends seemed to be in order.

On April 27, 1985, the Jerusalem Missionary Baptist Church of Franklin County, Ohio called me to serve as their pastor. The call was accepted with hesitation, bitterness, and resentment. The repugnant experiences encountered with the previous churches caused a negative characterization from a negative perspective of God's House and God's people. Nevertheless, the divine calling prevailed and the call was accepted from the Jerusalem family.

In spite of personal feelings, such as being angry with God, confused, frustrated, busted, and disgusted, there was a strong urge to pursue theological training. Perhaps, enrolling in the Methodist Theological School in Ohio, Delaware, Ohio, would address my feelings and concerns. Thus, in August 2009, the theological journey began once again, but not without challenges. My biological mother attempted to persuade me to pursue another career. Being adamant about my religious conviction, she stated, "I guess it was meant for you to be here, because we tried to kill you when I was carrying you and

after you were born. But, for some reason, you would not die. I guess what you are doing is your calling."

With this confession and fighting demons within and without, support was needed! So, a minister was consulted about my positions on Christianity and seminary training. The minister was grounded in his theological platform. His position was faith-based. Everything he said was about faith. He said the seminary's format is to destroy your embedded theology during the first year. The second year, the seminary will begin building a foundation for your faith. The third year, you should have a theological platform based on your faith upon which you can preach and lead others to Christ. Furthermore, he pleaded with me to continue theological studies and allow God to reveal the necessities that God desired for my life. Wisdom came from this elderly gentleman whose journey was about to come to an end, to no avail.

Another supporting source was a professor at the theological school. In the Doctrine of Christ class, the question was asked, "Who is Jesus?" When the professor concluded the lecture, the question was not a hoax; she began to answer the question with grace, sincerity, and frankness. She answered the question in three parts: (1) if you want to know who Jesus is, you must start in the chapel; (2) one should unite with a church that addresses his or her beliefs; and, (3) one has to have an experience with Christ, in some form, to know that He is the Son of the Most High God. She said once you have had these experiences, the reality of Christ will generate in one's life. With advice from these influential persons, the struggle became bliss and the price was paid to complete the requirements to obtain the Master of Theological Studies degree in December 2011. However, the trustees did not sign the diploma until February 24, 2012.

Ministry Context

Under the leadership of Claude Ellison, a gospel singer and a member of Refugee Missionary Baptist Church in Columbus, Ohio, a band of Christians began having weekly prayer meetings at various houses in November 1943.[2] After meeting for an unknown span of time in the homes of Sisters Bertha Holmes, Lilia Loveless, and (first name unknown) Osborne, Claude Ellison secured a house on the southwest corner of Twelve Avenue and Lee Street for the purpose of dedicating a sacred place for worship. This location was in an area known as "American Edition" which was in Franklin County, not the city of Columbus. It was a rural area with no utilities, such as running water, street lights, phones, sewage system, and no paved streets, according to Mr. Gail Lane. He was reared in that area and a member of Jerusalem Missionary Baptist Church. It was on this corner and in this area that this band of Christians organized the Jerusalem Missionary Baptist Church.

Carmelo Lipari sold lots 105 and 106 to the Reverend Claude Ellison on May 20, 1946, to erect the basement of the present church at 1599 Windsor Avenue. This area was a block from the original site where the church was organized. This community was called "Lee Crest," another neighborhood in the county, according to Mrs. Gloria Lane, a member of Jerusalem Missionary Baptist Church. For several years the congregation worshipped in the basement of the present structure. In 1948, the Rev. Claude Ellison began constructing a sanctuary. While the edifice was being constructed, the Reverend Ellison died.[3]

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[2] The Jerusalem Baptist Church History, 1.

[3] Ibid., 1.

The Reverend William Weems, the associate minister, was ordained and called to pastor the congregation in 1948. He served as the under shepherd for a year. He resigned in 1949 and the congregation called the Reverend Shelly R. Doughty, who was installed as the pastor of Jerusalem Missionary Baptist Church in 1949. After four years of service, Rev. Doughty resigned and accepted a call to pastor Mount Herman Missionary Baptist Church, Columbus, Ohio.

The Reverend Fred Johnson was called to pastor Jerusalem Missionary Baptist Church in 1954. Under his leadership, he completed the sanctuary that was in progress by the organizer and founder, the late Reverend Claude Ellison. Not only did he complete constructing the sanctuary, but he continued to organize the church under the guidelines of the Missionary Baptist polity. Therefore, the church was incorporated in 1955. Incorporating the church, according to the government, classified the institution as a non-profit organization. Thus, on November 15, 1956, the church adopted a set of by-laws to complete the incorporation as regulated by the State of Ohio. To secure their status, both legally and religiously, the church honored the *Holy Bible,* the By-laws and *The Hiscox Guide for Baptist Churches* as the authoritative governing documents to rule and regulate their church. "The Articles of Faith and The Church Covenant" became the church's practical standard of faith. In 1958, Rev. Johnson resigned.[4]

The church called the Reverend Willie G. Green in 1958 to serve as the pastor. Under Rev. Green's administration the following achievements were accomplished: (1) four auxiliaries were organized; (2) improvements in and around the building; (3) purchased lot 104; (4) eleven men were ordained as deacons; (5) appointed eleven trustees to serve on the board; and, (6) licensed eight men to preach the Gospel of Jesus,

[4] Ibid., 3.

the Christ. After rendering twenty-six years of service, Rev. Green died on August 27, 1984.[5]

The church extended a call to the Reverend Michael J. K. Jones on April 27, 1985, to serve as pastor. The call was accepted and the Jerusalemites celebrated and installed the sixth pastor of the church on May 19, 1985. Rev. Jones immediately began a revitalization program because the church lost sight of God, its vision, and had become mundane.

Location

As recalled by the church's members, these communities, such as American Edition, Lee Crest, and some other communities eastward of the city, were annexed during the fifties and became a part of the City of Columbus. Presently, this area has utilities, such as phones, running water, sewage system, street lights, and paved streets, but there are no plans to renovate or disburse any funds by the city to cultivate the Lee Crest community. The City Council is hoping and waiting for private funds to invest and renovate this area, as spoken by a councilman who did not want to go on record.

The Jerusalem Missionary Baptist Church is located in the northeastern region of the city of Columbus, Ohio, zip code 43219. The estimated population for this area in 2010 was 29,517: males, 45 percent and females, 55 percent. This zone is predominantly black with thirty-six and a half percent of its residents living below the poverty level in 2010.[6] The church is located in the poorest area of this zone.

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[5] Ibid., 4-5.

[6] Columbus, Ohio, "City Data by Zips," http://www.city.data.com/zips/43219.html (accessed February 23, 2012).

The community that was full of life in 1930s and 1940s is now deserted. The homeowners died and the children moved out of town or moved into the city, Columbus, not to return to that area. Empty lots and open fields surround the little church that was a beacon of light for the community. A half of a block westward from the church is a club called "Jeff's Place" and two after hour houses. After hour houses are places where people congregate after the bars have closed. Eastward, there are three warehouses, a landfill, and a Judeo-Christian Church. Behind the church is an acid ditch which emptied poisonous waste into the community from an industrial plant that has been closed for fifteen years or more. Two ministers, Reverends Willie Green and Michael Jones, attempted to persuade the congregation to relocate, to no avail.

The Membership

The membership consists of fifty-five members. The church consists of: senior citizens, 85 percent, ranging from sixty-five to seventy-eight in age; young adults, 10 percent, ranging from nineteen to forty-five in age; and children, 5 percent, ranging from eight to eighteen in age. The average age among the members is seventy. When Pastor Jones accepted this appointment twenty-seven years ago, this group, the senior citizens, was active in the Masonic Order, Eastern Stars, Elks, and the Cavaliers. They worked the polls and were active in political matters. They were domestic and blue collar workers and attended worship services regularly. Today, they are retired, living on a modest income, and attend worship services weekly bringing their tithes and offerings. Most of their children and grandchildren attend other churches because they want to worship with their friends and they desire their children to participate in various programs with their friends' children.

The young adults are the active group in the church today. This group causes the membership to pray for them regularly because of various reasons. They attend the church services sporadically. They have little, if any, interest in the functions of the church. They declare themselves registered voters and address issues they intend to vote for or against. Economically, they work seven days a week attempting to gain the wealth of the world; however, they do not support the ministry of the church. They promise to financially support the church in the near future, but their resources are limited. However, they have enough resources to purchase marijuana, alcoholic beverages, fly their friends in and out of town, and attend the social functions in the city. Their children desire to participate in the church's activities, but their parents fail to bring them or make arrangements to have them transported. Therefore, their children suffer from spiritual malnutrition and imitate the negativism seen in their environments.

Overall, the church's members have no interest in maintaining the building internally or externally. They talk about how dusty and dirty the church is weekly, but no one takes the responsibility to do anything. Their attitudes are let someone else do it, we have done our part or, "let the pastor see about it." While weekly discussions concerning the upkeep of the church dominate the members' conversations and the task is passed from one person to another, the building is deteriorating.

The membership welcomes newcomers to the fellowship, but they have no desire to establish a training foundation to assist the newcomers to substantiate their faith. The pastor appointed three persons to lead the new membership class and after several classes the leaders decided it was too much for them to do. On the other hand, members will

exchange phone numbers with the newcomers and chat with them weekly but seem not to care about the newcomers' spiritual welfare.

The members of the church lack a commitment to their religious beliefs, but socially they engage weekly in various events. The big events talked about every Sunday morning are their trips to the casinos or the café gambling places in the city. They meet there or they talk about who they saw there. Going to these places seem to fulfill their lives more than coming to church. However, this is a far cry from what Rev. Jones experienced when he accepted the call from this congregation in 1985. When Rev. Jones became the pastor of this church the members were bringing guns to church and physically fighting after the morning worship in front of the church. The church seemed to be the meeting place to solve and resolve any and all matters between the members of the church.

The church is free of debt. They own the church building and seven lots. However, because of the small membership, the weekly income is modest. The church functions from week to week on a limited budget. In spite of their weekly activities, the members deem it necessary to tithe out of their casinos' winnings to help support the church and the pastor.

This membership has grown to be a close knitted family. They receive each other with open arms and welcome all who come to this unique fellowship to worship. Evangelism is a not a major role within this body because of their ages, but if someone comes to worship with them, they will overwhelm them with loving kindness and welcome them to come back and unite with the fellowship.

Vision for Project

Presently, Jerusalem Missionary Baptist Church is a modest church with a loving spirit and a heart to do the Master's will. However, it was not always of this caliber. After twenty-nine years of preaching, teaching, and spiritual leadership, the church has been revived, renewed, restored, and nurtured to walk by faith, but not without controversies. Promoting the spirituality of the church caused some members to rebel and others to leave the church. Sadly, some have died. On the brighter side, the remaining members are committed to strive for the advancement of the church. The church members have committed themselves not only to strive for the advancement of the church but to support their pastor as he pursues the Doctor of Ministry degree. With their support, this congregation could develop and be led into a meaningful project for the glory of God. In spite of it all, the hope for this congregation is to elevate the awareness of the members' minds and engrave the purpose and mission of the church on the people's hearts; making disciples. Furthermore, to educate the congregation that making disciples has its challenges. More so, encouraging their spirits to be faithful as missionaries and to be mindful that the race is not given to fastest but to the ones who endure until the end.

The foundation for this process, making disciples, must be based on faith and perseverance. For it is only by faith and perseverance that soldiers of the cross can introduce others to Christ and bring glory to God and joy to the angels in heaven. Hopefully, through this process the church will live up to its true meaning and learn the depth of losing and finding life.

The repeated themes seem to be trials/tribulations, brokenness, perseverance, and faith. After experiencing these traumatic occurrences and witnessing God's people at Jerusalem Missionary Baptist Church wrestling with the same encounters allowed me to see myself and God from another perspective. The revelation afforded a new view that focused on building relationships. In order to confront the obstacles above, personal relationships must be built between God, humankind, and one another. Understanding who we are and whose we are, as we engage in various relationships within and without, the church will strengthen the ties that bind us together and afford opportunities to fulfill the mission of the church; making disciples.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY PROJECT

One of the focal points in the Missionary Baptist Church is evangelism and mission. These focuses are the crest of the Baptist church because the Master commissioned His disciples to go and make disciples of all nations as recorded in the Gospel of St Matthew 28: 19-20. With the commission in hand and heart, the process of winning souls is not innate. Winning souls is a facet involving several factors, such as, teaching, training, studying, both literature and participants, and making a conscious effort to exercise the authoritative order given to Christians from the Master.

In support of this development, a few authors have been chosen to negate and disprove the notion that evangelism/mission is the order and function of a specific person(s) or group(s). These authors voice their positions regarding evangelism/mission, models, and contribute knowledge and support for this endeavor. In this chapter, these scholars will prepare the reader for the work in chapters three and four. Thus, various authors will address and offer some strategic adaptable quantities that will strengthen and reinforce the importance of this project. The first group of authors will academically share their expertise to form a foundation for this project: theoretically, biblically, and historically. The second group of authors will address models used in their ministerial practices to develop healthy environments which resulted in an increase in their memberships. Let us listen to the experts as they voice their positions.

Foundational Support

Soul winning and/or building a relationship with humankind is one of God's loving attributes and originated in the nature of God. H. Eddie Fox, program director of World Evangelism, and George E. Morris, senior professor of the World Methodist Evangelism Institution, and authors of *Faith-Sharing*, emphasize God's position concerning soul winning in the first chapter of their book.[1] Their positions engage the belief that soul winning and/or building a relationship with humankind was God's idea. Furthermore, they hold true to the conviction that this process began with God which is centered in Jesus, the Christ. "In the midst of our disobedience, self-will, and rejection of divine initiative, God broods over creation. God reaches out to redeem and restore a relationship with a proud, broken, and sinful humanity. From the beginning of creation, the quest for relationship is primarily a divine quest. God is the seeker, the pursuer, the searcher." In other words, "Salvation is God's ideal," according to those authors.[2]

My embedded theological training concurs with Fox and Morris. Early during my religious training, God was viewed intervening in human history as a means of building a relationship with humankind with a redemptive purpose. As demonstrated in the scripture, God was seen as a provider (Gn 22:13-14); a healer (Ex 15:26); peace (Jgs 6:24); a shepherd (Ps 23:1); and righteousness (Jer 23:6). In the Old Testament, God used the patriarchs, such as, Joseph, Moses, Rahab and Ruth, Jonah, and Daniel to represent God's Kingdom and prepare God's people for the Messiah (Gn. 37:25-28; Ex 3:10; Jo 6:22-25; Ru 4:10; Jon 1:17; Est 2:1-18; and Dan 5:13-30). In the New Testament, there is

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[1]H. Eddie Fox and George E. Morris, *Faith-Sharing* (Nashville, TN: Discipleship Resources, 1996), 7.

[2]Ibid., 13.

the Incarnate Word made flesh (Jn1:1-18), followed by the gift of the Holy Spirit (Acts 2:1-13), and tagged with the Epistles establishing a new life and fellowship among the believers under the direction of the Holy Spirit. These divine implications were woven together as a part of God's redemptive plan to seek and to save humankind.

Working in God's vineyard cannot simply rest on one's embedded theology, according to Howard W. Stone and James O. Duke, authors of *How to Think Theologically.* Stone, professor emeritus of Psychology and Pastoral Counseling, and Duke, professor of History of Christianity and Historical Theology, Brite Divinity School, argue that deliberative theology is a necessity. They stated, "Deliberative theology is the understanding of faith that emerges from a process of carefully reflecting upon embedded theological convictions."[3] In other words, Christians are to examine the adequacy of their embedded theology in order to arrive at a deeper meaning and understanding of faith.

The foundations established by the untrained Sunday school teachers taught with convictions, and implanted truths that provided a platform for Christian growth. Over the years, those embedded theological foundations and platforms were questioned because of the unfair and inconsistencies of life such as social injustice, poverty, and wrongful death. During the crisis of life, our faith is seeking an understanding to cultivate a ray of hope to help us through the gloom and perhaps encourage others who are ensnared by the pitfalls of life. Therefore, we discover that our embedded theology is transformed into deliberative theology as a rite of passage is created to help us in our dilemma. Stone and Duke stated it best: "Deliberative theological reflection carries us forward when our

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[3]Howard W. Stone and James O. Duke, *How to Think Theologically* (Minneapolis, MN: Fortress Press, 2006), 16.

embedded theology proves inadequate."[4] This transformation of faith is a needed requirement as Christians attempt to build relationships in God's vineyard as a means of identifying with the people of God in and out of the church.

The Missionary Baptist Church's Covenant obligates its members "to maintain family and secret devotion; to religiously educate our children," and, "to seek the salvation of our kindred and acquaintances."[5] Perhaps, the Book of the Second Law, Deuteronomy, was one of the influences for this Baptist practice. Deuteronomy 6:4-9 instructed Israel that the construction of a wholesome relationship should first begin at home. This relational matter should include God, the family, and the community.

Bruce E. Willoughby declared one of the pillars of faith for Israel was the *Shema.* According to Willoughby, "Verses four and five introduced the theme of heartfelt obedience to *Yahweh*, the God of Israel, and have become the basis for one of the important rituals in Judaism."[6] Furthermore, he stated, "The absolute and incomparable unity of God is derived from the *Shema,* which is the center of the Jewish faith."[7] The divine love and grace of God toward God's people, calls for a similar attitude of love by way of response. In the words of Ronald E. Clements, "It is recognized that, for divine love and grace to become real and effective in human society, it must be reciprocated in

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[4]Ibid., 18.

[5]W. A. Criswell, *Criswell's Guidebook for Pastors* (Nashville, TN: Broadman Press, 1980), 101.

[6]Bruce E. Willoughby, "A Heartfelt Love: An Exegesis of Deuteronomy 6:4-19," *Restoration Quarterly* 20, no. 2 (Winter 1977): 77.

[7]Ibid.

human actions. So the path is left open for the recognition that to love God is loving to obey the divine commandments."[8] Obeying the divine commandments, according to the above text, involves several principles: (1) to listen and hear the voice of God; (2) to love God with undivided loyalty; (3) to teach their children the law; and, (4) to keep as a sign and/or reminder on one's body, residence, and city God's Word.

Why is it important "to religiously educate our children and to seek the salvation of our relatives and acquaintances"? One reason, according to Ronald P. Byars, emeritus professor of Preaching and Worship at Union Presbyterian Seminary, is simply that we live in a culture that is both very secular and extravagantly religious, and each is a potential threat to biblical faith." Furthermore, he stated, "It is absolutely crucial not only for our children, but for the integrity of the church, that we form religious commitments out of deep acquaintance with the biblical story, both the parts of it we affirm, and the parts with which we quarrel or struggle. After all, it is this story that frames our vision of the world, its Creator, its origin, and its destiny."[9]

In the Old Testament, the letter rather than the spirit directed the patriarchs. As New Testament believers, we are apt to follow the Spirit of promise as conveyed by the teachings of the New Covenant. It is recorded in the Gospel of Matthew where the church is given the marching order of its mission, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am

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[8]Ronald E. Clements, "Deuteronomy 6:1-15," in *The New Interpreter's Bible*, ed. Leander K. Keck (Nashville, TN: Abingdon Press, 1998), 2:346.

[9]Ronald P. Byars, "Deuteronomy 6:1-15," *Interpretation 60*, no. 2 (April 2006): 195.

with you always, to the end of the age" (Matt. 28:19-20).[10] After the great commission was given to the disciples, the power came to act on the compelling mission as recorded in the Acts of the Apostles 1:8; 2:1-12. This evangelical endeavor wrapped in the might of the Holy Spirit was not merely given to the original twelve disciples; it was extended to every believer who accepted Jesus, the Christ, as his or her Savior (Jl 2:28-29; Lk 11:13). One-volume editions, from the studies of systematic theology, were used to support this project, such as, Millard J. Erickson, author of *Christian Theology*. He wrote to introduce systematic theology to assist students who would later engage in conversations with laypersons who would encounter theological issues as they prepared themselves and the saints for evangelical ministries. However, Erickson admitted that his book "does not treat in depth all of the technical problems that advanced scholars would investigate."[11]

Furthermore, Erickson does not deal with in-depth exegetical work in this volume. Rather, he approached the scriptures post-critically because he found fault with form-critical approaches to dating and organizing the thought of the philosophers, namely, Plato and Aristotle.[12]

Another one-volume commentary used to support this project is by Wayne Grudem, a professor at Trinity Evangelical School, Deerfield, Illinois, and author of *An Introduction to Biblical Doctrine: Systematic Theology*. Grudem stated, "I have written it [this book] for students—and not only for students, but also for every Christian who has a

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[10]All Scriptures will come from the New Revised Standard Version unless stated otherwise.

[11]Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Book House, 1983), 9.

[12]Ibid.,10.

hunger to know the central doctrines of the Bible in greater depth."[13] It is clearly demonstrated throughout this profound piece of work that Grudem has shown biblical support for the doctrine under consideration. He is grounded and fastened to the conservative view of biblical inerrancy. Thus, as an evangelical Christian, he writes as an evangelical for evangelicals. As an example, according to Grudem's conviction, he said, "With regard to male-female relationships, I agree for a view that is neither traditional nor feminist, but complementary—namely, that God created man and woman equal in value and personhood, and equal in bearing his image, but that both creation and redemption indicate some distinct roles for men and women in marriage (Ch 22) and in the church (Ch 47)."[14] With respect to this Grudem's work, liberal traditions are not excluded as if they have nothing to contribute to the theological field; rather, his position is summed in the differences that raise questions concerning the nature of the Bible and its authority.[15]

As this project propels forward to connect to the teaching and doctrine of the New Testament, evangelical work becomes more pronounced and engaged and involves words such as witnessing, deeds, and signs. So often witnessing is defined as spoken words with little action to support the testimony. In spite of our basic understanding of witnessing, Jason E. Vickers, Associate Professor of Theology and Wesleyan Studies at United Theological Seminary, Dayton, Ohio, addressed the art of witnessing in his book *Minding the Good Ground: A Theology for Church Renewal.*

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[13]Wayne Grudum, *An Introduction to Biblical Doctrine: Systematic Theology* (Grand Rapids, MI: Zondervan Publishing House, 1994), 15.

[14]Ibid., 16.

[15]Ibid., 17.

Vickers states that genuine witnessing originated with the Holy Spirit and can be communicated in symbols, words, and deeds. He made reference to several symbolic means of witnessing: (1) the celebration of the sacraments; (2) hymnody; (3) and, in sacred images depicting the life, death, and resurrection of Jesus, the Christ. He argues that witnessing in words involves evangelistic and missionary activities as one proclaims Jesus, the Christ, as the Savior of the world. He also defined means and ways Christians witness in deeds: (1) how Christians watch over one another in brotherly and sisterly love; (2) the comfort, hope, and forgiveness extended to others in the house of faith to encourage Christian growth; and, (3) through our tithes and offerings given to support the ministry and the relief of the poor.[16] Vickers did not use the word *sign,* however, included in the categories stated above, signs can be seen in the works, both physical and spiritual, as the church promotes the gospel of Christ indicating His significance to humankind's well being.

Biblically, signs are usually associated with visible tokens of invisible realities that are spiritually significant (Ex 7:1-13:22; 14:1-31; 16:1-36; Acts 2:22; 2 Cor 12:12), according to Fox and Morris.[17] Hence, one can conclude that this terminology can be applied to one's spiritual, mental, or physical being, not to exclude one's environment. Scott Shauf and John Painter clearly defined and demonstrated the effects of signs and wonders in their articles.

The structure of church buildings depicts beautiful signs, such as art and stained glassed windows. However, Scott Shauf, professor in the Department of Religious

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[16]Jason E. Vickers, *Minding the Good Ground: A Theology for Church Renewal* (Waco, TX: Baylor University Press, 2011), 63-64.

[17]Fox and Morris, *Faith Sharing,* 57.

Studies and Philosophy, Gardner-Webb University, Boiling Spring, North Carolina,[18] addressed a situation that spoke of signs that occur within the church by the working of the Holy Spirit. In Acts 8:26-40, a foretaste of the promise of Jesus' prophecy in Acts 1:8 is accomplished in the story of Philip and the Ethiopian Eunuch. The narrative portrays a divine movement that is orchestrated by an angel and the Holy Spirit. As a result of the matriculation, an Ethiopian Eunuch was converted. Shauf stated it best, "The primary point of the story is about carrying the gospel to the end of the earth, not about establishing a mission to Gentiles."[19] Profoundly spoken! This is the mission of the church and this project! Spreading the gospel to the ends of the earth as we launch forward enthusiastically making disciples!

John Painter, professor of theology, Charles Sturt University, Canberra, Australia,[20] addressed a change that occurs within the church as a result of the Holy Spirit working in the lives of humankind. In his article, "The Fruit of the Spirit is Love: Galatians 5:22-23, An Exegetical Note," Painter concentrated on his understanding of Paul's view regarding the manifestations of power demonstrated by the Holy Spirit, the giver of Christ-like life, in the lives of humankind. He concluded that the fruit of the Spirit is love. He stated, "There is no law against those who manifest the fruit of the Spirit (5:23) because love for the brother, bearing his burdens (6:2) fulfils the Law (5:14).

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[18]Gardner-Webb University, "Scott Shauf," accessed April 2, 2014, http://www.gardner-webb.edu/academics/areas-of-study/religious-studies.

[19]Scott Shauf, "Locating the Eunuch: Characterization and Narrative Context in Acts 8:26-40," *Catholic Biblical Quarterly* 71, no. 4 (October 2009): 774.

[20]Charles Stuart University, "Professor John Painter," accessed April 2, 2014,http://www.csucedu./faculty/arts/theology/staff/profiles/academic-staff.

Thus, for Paul, the fruit of the Spirit is love, and the list that follows characterizes his understanding of love."[21]

The late Robert G. Torbet, former professor of church history, taught at Eastern Baptist Theological Seminary, now Palmer Seminary, and at Central Baptist Theological Seminary, where he also served as dean. He earned degrees from Wheaton College, Eastern Baptist Theological Seminary, and the University of Pennsylvania from which he received a Ph.D. Judson Press also reported "he was editor, department director, and board member of the American Baptist Board of Education and Publication (now Judson Press)."[22] Prior to retiring, he was Ecumenical Officer of the American Baptist Convention in the United States of America. He is the author of several books and many articles in the field of church history, but he is probably known best for the book entitled: *A History of the Baptist*, according to Judson Press.[23]

In support of this project, Torbet informed his readers that the missionary motive was strong in the development of denominational unity among the Black Baptist organizations. From William Carey (White), one of the first missionaries appointed to India in 1793 to Lott Carey (Black), one of the first missionaries appointed to Liberia, Black Baptist churches established their organizational structure on missionary and evangelical work.[24] However, all Baptist churches were/are not missionary bound. Those Baptist churches that rejected missionary work and became anti-mission churches

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[21]John Painter, "The Fruit of the Spirit is Love: Galatians 5:22-23, An Exegetical Note," *Journal of Theology for Southern Africa*, no. 5 (December 1973): 59.

[22]Judson Press, "Author Profile: Robert G. Torbet," accessed April 4, 2014, http://www.judsonpress.com/author.cfm?author_id=186.

[23]Ibid.

[24]Robert G. Torbet, *A History of the Baptist* (Valley Forge, PA: Judson Press, 2000), 354.

became some other form of Baptist, like Primitive or Hard-shell Baptists. But those Baptist churches that accepted the New Hampshire Confession, Calvin's modified version of the Articles of Faith, and united with Associations and Conventions that promoted missionary and evangelical works became known as "Missionary Baptist Churches."[25]

The Board of Managers of the American Baptist Historical Society deliberated whether another revision of Torbet's book should be published. After a lengthy deliberation, the conclusion was a new history was a necessity. Their decision was based on the developments of historical changes and complexities, not to exclude the occurrence of historiographical shifts in major proportions. Thus, a new author was needed. The board's choice was Bill Leonard for the new project.

Leonard is the dean and professor of church history at the Wake Forest University School of Divinity, Winston-Salem, North Carolina. He earned degrees from Texas Wesleyan College, Southwestern Baptist Theological Seminary, and a Ph.D. from Boston University, according to Peter Wallace.[26] At the Southern Baptist Theological Seminary, Leonard served as Professor of Church History. He joined the faculty of Wake Forest University in 1996 with a dual appointment, teaching at the School of Divinity and the Department of Religion. In 1999 he became the founding dean of the School of Divinity. Wallace stated that Leonard is the author and/or editor of fifteen books and "over 400 articles published in a variety of journals, periodicals and books" mostly addressing

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[25]The word "missionary" was used among Black Baptist to separate their organization from the Southern Baptist organization, according to scholars, like Tobet, Leonard, and Mead.

[26]Peter Wallace, "The Rev. Dr. Bill J. Leonard," accessed April 4, 2014, http://day1.org/2539-the_rev_bill_j_leonard.

Baptist church history.[27] In the preface of his book, *Baptist Ways: A History*, Leonard said, "Baptists, like other religionists, confront a variety of challenges that require them to address history, theology, and identity that inform what it means to be Baptist. How they answer those questions will determine the future of the movement."[28]

Model Patterns for Church Growth

Along with foundational support from various authors, it is necessary to engage the expertise of authors who employed, practiced, and demonstrated successful church growth using various models. Randy Lariscy defined several models used by various ministers over the years in his article, "Current Church Models for Evangelism." The first model is the SWAT Team. This model calls for a staff evangelist who was hired to train a small group of people to pursue and share the gospel with others as members of the church encouraged them in their endeavor.

Second, the Small Group Evangelism Team consists of small groups such as Sunday school classes in the church who were primed to evangelize the unchurched. The quest behind this model was to appoint one or two people within each class to represent their class as a part of the evangelical group. Weekly, the representatives would call upon assigned prospects and attempt to push/pull them into the church.

Third, the Big Church Evangelism Team was more successful in newer, young adult oriented church plants. This model relied on the exciting worship service to relegate Evangelism. The drive behind this model was for the members to invite family and

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[27]Ibid.

[28]Bill J. Leonard, *Baptist Ways: A History* (Valley Forge, PA: Judson Press, 2003), preface.

friends to attend the worship service. During the service the church's staff, such as, the ministers, deacons, ushers, etc. would evangelize the lost.

Fourth, New Church Plants produce an exciting and new site to the community. Like the SWAT Team, a small group representing the church, swarmed the community to reach the lost and advertise the new edifice as they invited people to come worship with them.[29]

The above models have their advantages and disadvantages. Each model, without reservation, will afford a return percentage of the population based on the effects of each worker. However, these models fail to adhere to the commission given by the Master. The mandate is for every believer to evangelize the lost or the unchurched. These models target small groups as the congregants cheer them on. On the other hand, the small groups become weary and lose their passion for the mission. In addition, these models maintain the focus on specific persons or groups doing the work of an evangelist. Overall, the newness and the passion fade, the groups get weary, and evangelism becomes disengaged.

The late J. Herbert Hinkle, author of *Soul Winning in Black Churches*" and former pastor of the Cathedral of Faith, Detroit, Michigan, introduced a Christian/biblical based model to the various churches he pastored. He does not state a specific model in his book, but from all indications, he guided the churches he pastored to become soul winning units using a model that consisted of the practices, principles, and teachings of the New Testament. He argued that the singing in Black churches were "filled with soul and

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[29]Randy Lariscy, "Current Church Models for Evangelism," WordTruthPress.com accessed April 23, 2014, http://www.wordtruthpress.com/evangelism/current-church-models-for-evangelism.

emotion, [but] it seldom wins [won] a born-again soul to our church."[30] He stated that Black churches generally have too many auxiliaries not aimed to win souls but to raise funds.

Hinkle promoted a model that was conducive and challenging in the 1970s. His Sunday school enrollment was 1,226, but the goal was 12,226. His model was centered on the following thought:

> Your church should carefully seek to make contact with every individual possible, to enter into his joys, to praise him for his success and promotion, to comfort him in his sorrow. Say a word for Jesus Christ whenever a door or a heart is open, and so let the church become known over a wide area as being full of love for the poor, for people in trouble, and a friend to every person who needs help.[31]

Hinkle proved that the model used was a success according to his Sunday school enrollment. No one will argue about his evangelical mission statement above. It addresses the mission of the church within and without. However, he failed to inform his audience how to accomplish reaching the lost. There are strong indications throughout his book concerning the crisis within the church and a need to convert those negative energies to positive soul winning tactics without instructions or a plan to engage the total church in evangelism. In other words, soul winning must be taught and not just talked about.

Another model is the prophetic ministry model used by Carlyle Fielding Stewart III, pastor of Hope United Methodist Church, Detroit, Michigan. Prophetic ministry for Stewart means a concern for wholeness of the individual and community. Stewart defined it best:

> The process of calling the people of God into an awareness of God's saving, librating, and redemptive acts so as to compel the radical participation of the

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[30]J. Herbert Hinkle, *Soul Winning in Black Churches* (Grand Rapids, MI: Baker Book House, 1973), 55.

[31]Ibid., 105.

> individual and communities in spiritual, social, and personal transformation. The results of that transformation will be the realization of human wholeness and potential in the present, as well as in the future. [32]

In his book, *African American Church Growth: 12 Principles of Prophetic Ministry*, he directs his audience to note the twelve prophetic principles as a foundation to strategically develop a growing congregation and as a means of addressing the community needs. His approach to this model is as follows: four tenants of prophetic engagement, three principles of prophetic worship, three principles of prophetic pastoral care, three principles of prophetic education, and three principles of prophetic evangelism, as listed in his book.

Stewart's dynamic leadership has afforded this congregation to receive the Church Growth awards in the Detroit Conference for ten consecutive years as the community witnessed the growth of Hope United Methodist Church from 300 to over 4000 members.[33] Stewart contributes this growth to various programs created within and without the church that enhanced the lives of the membership and the community. Programs such as: economic and community empowerment corporations; jail, homeless, and culinary ministries; the Imani Institution which teaches Black culture, spirituality, and history and sponsors Rites of Passage Programs for youth; leadership training and spiritual enrichment programs for youth and adults.

It appears that Stewart used the same principles written by his white counter-parts for a predominantly white denomination and adjusted the material so that the model would speak to the African American culture, history, and norms. In other words, he

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[32]Carlyle F. Stewart III, *African American Church Growth: 12 Principles for Prophetic Ministry*, (Nashville, TN: Abingdon Press, 1994), 22.

[33]Carlyle F. Stewart III, "Biography," accessed April 26, 2014,http://carlylestewart.com/about/carlylefieldingstewartIII.

focused on the same topics from a Black perspective and applied those themes to the Black church. The book was very enlightening, however, it was not impressive as a "how to grow a church" manual; rather, it appears to be a book that will help the church discern their gifts for ministry.

Donald D. Hilliard presents a Christian/biblical model. Hilliard is the pastor of the Cathedral International Church, Perth Amboy, New Jersey. His untiring leadership has earned him the title as being the pastor of one church in three locations: Cathedral International in Perth Amboy; Cathedral Assembly by the Shore in Asbury Park; and Cathedral Assembly in Fields in Plainfield.[34]

Hilliard's allegiance to church growth came from several factors, to name a few: prophetic preaching; purposeful prayer; having the right foundations, such as, vision, the centrality of Christ, being people-oriented rather than program-oriented, and good Christian education, according to his book, *Church Growth from an African American Perspective.* With these simulations effervescing within him, he adopted and integrated a healthy Christian/biblical model for congregation growth and development.

This model consists of the three basic L's for growth: love, lift, and liberate. He emphasizes that love is the badge of discipleship; humankind must lift-up each other; and, people need to be liberated from without and within. Hilliard believes that these attributes are wrapped within the mission of the church. Without any question, it is evident that his model proved worthy because his ministry began with 300 members and within a decade has grown beyond 7,000.[35]

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[34]Donald Hilliard, Jr., "Biography," TheCatheral.org, accessed April 26, 2014http://www.thecathedral.org/meet-bishop/biography.

[35]Ibid.

Thus far, this model seems to be in line with the Christian's practices, principles, and traditions in comparison to the recognized models previously stated. It appears to be a slow and lengthy process, not to say that the other models are not equal in duration. This model is promising and demonstrates growth in the local church.

Robert D. Dale and Delos Miles, authors of *Evangelizing the Hard-To-Reach*, presented a unique model. They called this model a four-quadrant model. They believe this model allows the researcher to place the unchurched in various categories so that unchurched persons can be described and outreach approaches tailored to their particular needs.[36]

The four groups of churchless Americans are listed as follows:

- Group one is the Left-Outs. The Left-Outs are largely invisible persons. Congregations have judged them as unattractive prospects and neglected. Handicapped persons, the poor, language barrier groups, and migrant workers are some examples of Left-Outs.
- Group two is the Drop-Outs. The Drop-Outs are persons who technically hold membership in churches but are inactive on the fringes of congregation. Drop-Outs have taken some action to leave, and their congregations have allowed them to exit. Anxiety-producing events have triggered their departure.
- Third group is the Locked-Outs. The Locked-Outs are persons whose life-styles differ from the church's values or traditions. Many Locked-Outs sense their overt exclusion and have little interest in a church. Addicts, sexual deviants, non-traditionalists, ex-convicts, and ethnic minorities are generally in this group.
- Fourth are the Opt-Outs. The Opt-Outs are persons who have decided on an active stance against faith or against religious standards. Atheists, secularist, hedonists, and recreationaholics are illustrative of Opt-Outs.[37]

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[36]Robert D. Dale and Delos Miles, *Evangelizing the Hard-To-Reach* (Nashville, TN: Broadman Press, 1986), 13.

[37]Ibid., 13-15.

Dale and Miles suggest that the church has to begin looking for various strategies— informal as well as formal—for reaching the unchurched in our pluralistic world. Their recommendation is to start in the local churches. The church, according to these authors, has to begin by accepting Jesus' model. Jesus' model included some of the following: He loved people unconditionally; built relationships with people so they would trust Him; fellowshipped with any and everybody who would allow Him in their presence; met people on their turf and spoke to them in their languages; and, built bridges for the *Hard-To-Reach* to unite with Him and His followers.

Furthermore, the church must remove the barriers that prevent the church from totally engaging in the work of an evangelist, according to these authors. There are numerous barriers, naming a few that the authors address. There are barriers in our heads. Christians have programmed themselves and decided what type of social environment with which they would like to be associated. Hence, they form blinders and discriminate against those who do not and cannot achieve certain social statuses. Thus, the underprivileged becomes an unwelcomed guest within the privileged sphere.

Another barrier is congregational. The churchless view the church as an institution that is self-serving. In other words, the church appears to the unchurched as an institution that is more interested in being served rather than giving service. Most churches are focused on their own survival and strategizing plans for the social order within their structure.

Some congregations are suffering from a lack of orthodoxy. Simply stated, they have been given, taught, or gained incorrect theology. Some congregations, for example, have narrowed evangelism as a harvest experience. This is true but not completely true.

Evangelism includes planting, irrigating, and cultivating too. The harvest does not come until the groundwork has been done and the Holy Spirit has operated externally and internally.

Finally, there is the barrier called a lack of orthopraxy. This barrier focuses on unhealthy practices in evangelism. This state of mind is when the congregation relies on the sermon to reach the unchurched and neglect to approach the unchurched face-to-face.[38]

These authors believe once the congregation has acknowledged the different barriers, not excluding other important factors, the participants must understand there is a balance that accompanies evangelism. To mention a few: (1) public preaching and private witnessing should be equalized; (2) *go-and-tell*, telling others about Jesus must be balanced with (3) *live-and-listen*, living the lives we preach about and listening to voices of the unchurched; and, (4) the responsibility for evangelism should be equal too. Ministerial evangelism and congregational evangelism should be balanced to produce healthy outreach. The mainstream point in section four is witnessing is a natural, normal, everyday opportunity for all Christians. In the words of the authors, "We'll likely find some church members are more at home with go-and-tell evangelism, others with live-and-listen evangelism. From the viewpoint of the unchurched, a strategic balance of styles probably fits them best too."[39] In conclusion, the authors point out, "Congregations

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[38] Ibid., 122.

[39] Ibid., 125.

need to consider the specific interests of their unchurched neighbors and try to meet them where they are with the gospel."[40]

Dale and Miles' book is not a "how to grow your church" manual. It does not address race, creed, or culture. Their book simply speaks to evangelizing the unchurched in a profound way. It is obvious that the humankind is sick and treatment is needed to cure their sin sick souls. Various conditions require different treatments. Dale and Miles introduced means and ways to approach the hard-to-reach and offered methods to conquer the unapproachable. As always, there are those who may disagree with this model; nevertheless, implementing this model will create open conversations, bridge gaps for both the churched and the unchurched, promote conversations, and hopefully provide roadways to encourage the unchurched to return to or unite with the church, and ultimately form a union with Christ.

From Randy Lariscy's article, "Sustainable Evangelism in the Local Church," one focus is gleaned from this commentary. Early in this chapter he defined several types of models. In reference to this project, there is a need to consider the model that has bearing on the subjects who will actively engage in evangelism. Lariscy calls this model the individual believer's model, REACH.[41] Concurring with the author, this strategy is an opportunity that every believer can learn and practice in the work of evangelism. Everybody is not comfortable going door-to-door evangelizing. Hence, this model allows believers a better approach to introduce and implement the task of witnessing.

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[40]Ibid., 128.

[41]Randy Lariscy, "Sustainable Evangelism in the Local Church," wordtruthpress.com, accessed April 23, 2014,http://www.wordtruthpress.com/evangelism/sustainable-evangelism-in-the-local-church.

Lariscy stated, "The REACH strategy covers five on-going activities that every believer in the church can do, regardless of whether they are introverts or extroverts."[42] REACH is an acrostic that is described and defined as follows:

- R = Relationships – building relationships with unchurched people in your spheres of influence.
- E = Exploration – Explore the spiritual condition of the people you meet and befriend.
- A = Asking – Invite people to join you in activities that will help them along their spiritual journey.
- C = Communication – Tell people the good things that your church is accomplishing. Focus on practical ways the church is having an impact in the community.
- H = Helping -- Take the time to actually help people/groups in your community. Join clubs, associations, forums, committees, and leagues—anything that will show that you care and get you connected naturally to unchurched people in your community.

This model is the pattern this project will pursue. Perhaps this model will change the complacent and untrained minds in the church to engage in the mission of the church. Hopefully, this strategy will enlighten the congregants because it is simple, affordable, encouraging, and less intimidating to newcomers. Truthfully speaking, everyone is not an evangelist, but everyone can do the work of evangelism if properly instructed and motivated, according to the author.

In conclusion, deposits have been made regarding God's position along with scholarly inputs and church growth models by the various authors, to ensure a secured foundation for this task. As the voices of experience speak to our spirits, souls, and bodies, it is imperative that we absorb the wisdom and knowledge offered to us so that our labor will not be in vain.

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[42] Ibid., 3.

CHAPTER THREE

THEORETICAL FOUNDATION

James Weldon Johnson, an American Black poet, addressed in his poem, "The Creation," God's desire for a relationship because of loneliness.[1] Thus, God decided to make a man. Johnson's theological perspective is not sound; however, the Old and New Testaments make reference to God intervening in human history not merely to save humankind but to establish relationships with the crown of God's creation. This chapter will convey God's movement, according to the Scripture, to establish relationships with God's people and the human race. This relational covenant can be seen in the truth offered in the foundational work, which will note several connections to strengthen this project.

Theological Foundation

There are several major areas of the Holy Spirit's work in the Old Testament to help develop this theological foundation; however, time will not permit a lengthy discussion of each area. The following movements of the sacred writings will give indications of the work of the Spirit of God: First, the movement of the Spirit of God as seen in the creation (Genesis 1:2; 2:7). Second, the movement of the Spirit of God in relationship to Israel – (i) power conferred upon judges and warriors (Judges 3:10; 13:25; 14:6; II Kings 2:16); and, (ii) wisdom and skill bestowed for various purposes (Exodus

[1]James Weldon Johnson, "The Creation," in *Black Voices: An Anthology of Afro-American Literature,* ed. Abraham Chapman (New York, NY: New American Library, 1968), 366.

31:2-4; 35:31; I Kings 7:14). Finally, there was the prophetic period, according to Paul Kim.[2] This period warrants a brief discussion because it is the gateway to the future development of the coming of the Messiah.

During the prophetic period, the Spirit functioned as a mechanism to unite humankind and God and employed humankind to participate in God's redemptive activity. Therefore, the action of the Spirit can be seen as revealing God in an ethical context. In other words, the Spirit became an expression of a moral majesty power expressing the image of God rather than perceived as a force proceeding from God (Isaiah 30:1; 32:15; Haggai 2:5). Scriptures express this moral and spiritual character that can be seen in the Spirit's operations. Note the following: "Thy holy Spirit" (Psalm 51:11; "his holy Spirit" (Isaiah 63:10); "thy good Spirit" (Nehemiah 9:20); and, "Thy Spirit is good" (Psalm 143:10). Thus, the teaching and the writing of the Word converted Israel to view God from a different perspective. This new understanding of the Spirit of God as taught by the Prophets engaged the people with a personal presence of the Spirit.[3]

God is viewed during this period as the One who gives the Spirit for instruction (Nehemiah 9:20); teaches Israel to do God's will according to the Spirit (Psalm 143:10); places fear in their hearts for the Lord by the Spirit (Isaiah 11:2-5); the Spirit promotes judgment and righteousness (Isaiah 32:15); the Spirit leads Israel to be devoted to the Lord (Isaiah 44:3-5); the Spirit brings about hearty obedience and a new heart (Ezekiel 36:26); and, the Spirit brings about penitence and prayer (Zechariah 12:10). "From the very variety of expressions the prophets use-a new heart, a new spirit, a new covenant-it

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[2] Paul Kim, "Hebrew Bible," (Lecture, Methodist Theological School in Ohio, Delaware, OH, September 18, 2006).

[3] Ibid.

becomes clear how thorough and complete will be this transformation that God intends to work by his [God's] Spirit," as stated by Dyrness.[4]

In the words of Dyrness, "From here it is only a short step to the New Testament idea that to walk by the Spirit is to fulfill the law (Galatians 5:16-24). A short step, that is, for those who through faith in Christ are made to drink of this one life-giving Spirit."[5]

Regarding the New Testament, the Holy Spirit, according to the evangelist John, is sent to bear witness to Christ and to lead the disciples into the fullness of truth in Him (John 14:26; 15:26; 16:14). John's position seems to denote, throughout the fourth gospel, that Jesus and the Holy Spirit are not competitors, nor is one subordinate to the other. He seems to declare that the two are interdependent, as stated by Stephen Ahearne-Kroll. Not only does John acknowledge this fact, but other Scriptures support this realization as well. In all of His glory, Jesus is viewed as the gift of the Holy Spirit. He was conceived by the Holy Spirit (Matthew 1:18; Luke. 1:35), baptized by the Holy Spirit (Matthew 3:16; Mark 1:10), filled with the Holy Spirit (Luke 4:1), led by the Holy Spirit (Luke 4:1), and armed with the power of the Holy Spirit (Luke 4:14). Furthermore, He declared in the synagogue in His hometown "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor" (Luke 4:18-19), and He was raised from the dead by the Holy Spirit (Romans 1:4).[6]

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[4] William Dyrness, *Themes in Old Testament Theology* (Downers Grove, IL: InterVarsity Press, 1977), 208.

[5] Ibid., 202.

[6] Stephen Ahearne-Kroll, "The Gospel of John," (Lecture, Methodist Theological School in Ohio, Delaware, OH, March 8, 2011).

Jesus is not only the gift of the Holy Spirit, but the Holy Spirit is the gift of the risen Christ (John 20:22), the one promised and sent by Christ (John 15:26; Luke 24:49). The Holy Spirit is the power that teaches us what is in the mind of Christ (I Corinthians 2:16), pours the love of God into our hearts (Romans 5:5), empowers our new life in Christ (Romans 8:11), and motivates and equips us for discipleship and service (Romans 8:14). Jesus said, "I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you (John 14:25-26). In other words, it is the Holy Spirit who enables us to know who Jesus is and grant us the ability to share His character. John Calvin stated it best, "It is through the 'energy of the Spirit' that we come to 'enjoy Christ and all his benefits.'"[7]

Wayne Grudem notes that the Holy Spirit does more than testify concerning Jesus. He feels that it would be an injustice not to note that the Holy Spirit has actions and words to fulfill the work of the Holy Spirit. He stated, "It seems more accurate, therefore, to say that although the Holy Spirit does glorify Jesus, he [she] also frequently calls attention to his [her] work and gives recognizable evidences that make his [her] presence known."[8]

Paul informs his audience that they should "not gratify the desires of the flesh," but "be led by the Spirit" (Galatians 5:16-18). He continued his argument by listing virtues that are produced by the Spirit: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control (Galatians 5:22-23). The point Paul is conveying

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[7] Daniel L. Migliore, *Faith Seeking Understanding* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004), 228.

[8] Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Zondervan Publishing House, 1994), 641.

has to do with the work of the Holy Spirit. He expresses the thought that the Holy Spirit will produce a Christ-likeness that would result in a believer producing "fruit of the Spirit."

Paul used the singular form of the word "fruit." Why did Paul use the singular form of this word? In Galatians, Paul was not attempting to show diversity of the fruit, nor was it a matter of apportioning the fruit, according to John Painter.[9] Painter goes on to say, "Those who walk in the Spirit display the fruit of the Spirit." In other words, there is only one [Holy] Spirit and that Spirit produces one type of fruit. What type of fruit does this Spirit produce? Love! In conclusion of Painter's argument, he says, "The fruit of the Spirit is love, and the list which follows characterizes his [Paul's] understanding of love."[10]

The Acts of the Holy Spirit, better known as the Acts of the Apostles, contribute to the fact, during the early church, that words and deeds are always associated (4:29-31; 5:12-15: 6:8; 8:6-7; 9:34; 14:3). In other words, proclamation and action must intertwine in serving people for the glory of God's kingdom and the edification and comfort of humankind. Fox and Morris stated, "The biblical rhythm demands that the verbalization of the gospel must take place in the midst of doing it. The ministry of *kerygma* (proclamation) must run concurrently with ministries of healing, serving, nurturing, liberating, reforming, and empowering. Announcement of the Kingdom must be verbal and visible, and one never asks which is more important."[11]

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[9] John Painter, "The Fruit of the Spirit Is Love," *Journal of Theology for Southern Africa*, no. 5 (December 1973), 58.

[10] Ibid., 59.

[11] Fox and Morris, *Faith Sharing*, 55.

Not only are words and deeds biblically based, but signs are too. During the exodus and Israel's journey in the wilderness the presence and power of God was experienced by the travelers in signs (Exodus 4:21-23; 16:4; 17:5-6). Jesus' ministry (Acts 2:22) and the apostles, including the one born out of due season, Paul speaks of signs in their ministries (Acts 5:12; II Corinthians 12:12). The signs were tangible evidence of the power and truth of the Christian message.

Biblical Foundation

Above God is shown intervening in human history and being active as well. God's activities in the realm of humankind were because of God's love for humanity. Hence, the question is what does God require of humankind for God's interventions?

Biblically, needless to say theologically, there are principles expected of Israel as well as Christians as we prepare to enter the Promised Land. The theology of this passage, Deuteronomy 6:4-9, addresses monotheism, "The LORD is our God, the LORD alone" (v. 4). This acknowledgement reinforces the nature of God as being infinitely and eternally perfect, self-existent, and self-sufficient. The nature of God alone with God's love required the people of God to reciprocate our love for God. This love should be expressed from our hearts, souls, and might (v. 5). Love of this magnitude required humankind to be loyal, obedient, and obligated to our commitment to God.

Furthermore, we are instructed on how to maintain our religious faith (vv. 6-9). There are several ways, according to this passage, the people of God are instructed as a means of maintaining our faith: (1) teach our children the way of the Lord; (2) discuss the way of the Lord in the home and in the community; and, (3) be visual by wearing and posting the law in our surroundings and mostly in our hearts. In addition, we are

compelled to worship God. All of these efforts are means and ways of helping us to keep a visual and practical image of God in our midst daily.

Living in a pluralistic world, the foundational work encourages God's people to listen to God's Word (v. 4). The Holy Spirit, preachers, evangelists, etc. are compelling humankind to listen to the voice of God as the call comes from each and every interval. With violence and crimes overwhelmingly dominating our society, the cry to hear the word of God is urgent. The urgency will answer our burden's cry: "How can we get a handle on this monster, the Devil, which is destroying our families and breaking down our societies?" If we listen carefully, we can hear the reply in God's Word, "Be committed to me and love one another."

This love cannot be manifested in humankind until we realize that God is love and we must reciprocate this love toward people and God in keeping with God's commandments. The beginning of reciprocation is "hearing the word of God." The Holy Bible says, "Faith comes by hearing the word of God" (Ro. 10:17). Therefore, we must listen to God's Word so we can return to God and humankind the love that will heal all wounds and restore our broken families and societies. It can work; it will work because love demands loyalty, commitment, obedience, and service. Thus, if we guard ourselves and commit to a higher calling by yielding our total beings to God, we can develop and cultivate a way of life that is pleasing to God and our society.

Our concern should not be only for the moment, we should make an investment that will produce goodness for the future. Hence, we should teach our children and encourage future generations to teach their children. Investing in our children is the landmark to secure our future in humankind and in God. As parents, we must be a beacon

of light in our homes and in the communities. We must be ever mindful of God's commandments and demonstrate God's Word in our daily living, both internally and externally. If we remember God and God's way, I promise a dying world that God will remember us!

Throughout the movement of the foundational work, God's Spirit/Holy Spirit is visible in working toward redeeming humankind. Throughout history God's Spirit/Holy Spirit has orchestrated every event from the beginning to the end. Furthermore, God's Spirit/Holy Spirit functioned to demonstrate the divine plan of salvation to humankind. The good news was concealed in the house of Israel but the declaration of Jesus pronounced that this news will be carried "to the ends of the earth." Finally, under the power of God's Spirit/Holy Spirit and the divine plan of salvation, these narratives, in both Old and New Testaments, serve as prime examples in illustrating the power of the Holy Spirit as the Sprit works God's redemptive plan.

In spite of the uncertainties and scholarly views, both negative and positive, the foundation work contributes a wealth of information regarding evangelism. There are two aspects that are addressed regarding the relevance of this project. First, the foundational work informs us that the Holy Spirit is active in our world. And, second, the foundational work calls our attention to the Master's mandate for those who choose to follow Him "to be witnesses."

As soldiers of the cross, we must never allow ourselves to believe we are meandering aimlessly under the authority of our influences. If we allow this trend of thinking to dominate our calling, we have negated the Master's purpose for our lives. The Master has equipped us with a divine personality that is commonly known within the

Christian community as the Holy Spirit. The foundational work emphasized in this theory, in part, regarding the work of the Holy Spirit: (1) the Holy Spirit will direct the believers according to God's divine order(s); (2) the Holy Spirit will speak through the believers to impart God's message; and, as a result to obedience, (3) the Holy Spirit will inspire both messenger and recipient of the message. If Christians would yield to the Holy Spirit and become subjective to the movement of the Holy Spirit, it is then and only then that we can we gratify our Maker. We can become the vessels of the divine truth as ordered by the Master for a particular situation, day, and time for the building of the kingdom.

Not only is there a divine presence, there is emphasis placed on the work of the Holy Spirit: evangelism. Largely, Christians believe that the work of evangelism is to be carried out by specialists like pastors and missionaries. Those who fashion this mode of thinking are as far from the truth as the East is from the West. Every child of God has the responsibility of witnessing. At the close of His ministry, Jesus said, "Ye are witnesses of these things" (Luke 24:48). The last words of the Master before His ascension dealt with witnessing in Act 1:8-9. Evangelism was one of the accents in the Theological, Biblical, and Historical, Foundation Papers. Not because it was a casual occurrence, but because the brotherhood and sisterhood were children of God who were compelled to do the work of the Master, evangelize. Philip, for example, was obedient to the Holy Spirit and his obedience resulted in an Ethiopian receiving Christ's message and returning home inspired by the actions of the Holy Spirit and the labor of Philip (Acts 8:26-40.

Unlike the eunuch, everybody is not receptive to the word of God when approached. The minds of humankind vary by degrees. Some minds are closed, others are

shallow, plenty are worldly, and like the eunuch, some are accessible. One must understand sharing the word of God is not as simple as a farmer dropping a seed into the soil. Some type of preparation must take place first! In other words, the closed minds must be unlocked; the shallow minds must be given depth; the worldly minds must understand that this world is temporal; and, the accessible minds must be cultivated and nurtured. This process is time consuming and requires work and patience if one desires to be a successful farmer or fisherperson. In spite of all, witnessing can be done by anyone, at anytime, anywhere, and in many ways.

The mission of the kingdom is "to make disciples." If Christians would allow the Holy Spirit to direct and speak through us, as the fathers/mothers of the faith did, we too can receive the inspiration needed to encourage our souls as travelers journeying "to the other side." Not only will we, Christians, be inspired as we witness to the unchurched, but those who hear God's Word be convicted, regenerated, and reformed to the newness of life as the Holy Spirit ministers to them. Sharing God's plan of salvation in words, deeds, and signs will allow the Holy Spirit to empower others even if they are of a different creed, color, national origin, or just simply from a far away land.

In conclusion, there is a panoramic spread of the crimson thread of redemption running through each foundational paper. Despite the tragic failure of humankind as known in the Garden of Eden, with its consequences of pain and punishment, the door of hope was never closed. Humankind was not forsaken by God despite the sin committed. There is a glorious promise of victory to the seed of the woman (Gen. 3:15). The promise was that the Redeemer, the Messiah, would crush the head of Satan.

Historical Foundation

In regards to the historical venture, this movement of faith, missionary work, was God's way of leading a group of people to reach another segment of the world as previously noted. The early pioneers were searching for a foundation that was not made by human hands as they sought for religious freedom. Thus, with faith in God and a belief that God ordained this movement, they shouldered the responsibilities and confronted the challenges as they demonstrated their faith around the world witnessing to humankind under the direction of the Holy Spirit.

The missionary motive was strong in the development of denominational unity among the black Baptist organizations. From William Carey (White), one of the first missionaries appointed to India in 1793 to Lott Carey (Black), one of the first missionaries appointed to Liberia, black Baptist churches established their organizational structure on missionary and evangelical work.[12] However, all Baptist churches were not missionary bound. Those Baptists churches that rejected missionary work and became anti-mission churches became some other form of Baptist, such as Primitive, Free Will, Reformed, Hard Shell, etc.[13] But those Baptist Churches who accepted the New Hampshire Confession, Calvin's modified version of the Articles of Faith, and united with associations and conventions that promoted missionary and evangelical works became known as "Missionary Baptist Churches."[14]

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[12] Robert G. Torbet. *A History of the Baptists* (Valley Forge, PA: Judson Press, 2000), 354.

[13] Frank S. Mead, *Handbook of Denominations in the United States*, 8th ed. rev. by Samuel S. Hill. (Nashville, TN: Abingdon Press, 1985), 52-53.

[14] Edward T. Hiscox, *The Hiscox Guide for Baptist Churches,* (Valley Forge, PA: Judson Press, 1964), 157, 194.

It is possible for an individual to accept the ministries of Jesus, the Christ, and John the Baptist as the foundations of the Baptist Church. However, history acknowledges other sources, means, and ways the Baptist Church was established.[15] John Smyth, a Fellow of Christ's College, Cambridge, had broken his ties with the Church of England and went into exile in Amsterdam. With sixty to seventy English Separatists, he organized in Lincolnshire in the face of great persecution. The movement was sparked by errors and abuses caused by the Roman Catholic Church which were overlooked by the new organization known as the Church of England.[16] In addition, Smyth and his followers desired a new organizational structure for the church and a new form of worship as a means of inspiring the body of Christ, such as baptism by immersion based on one's confession of faith and not sprinkled as practiced by the Church of England.[17]

With strong convictions about his beliefs, John Smyth baptized himself and thirty-six of his followers and formed the first English Baptist Church in 1609, according to Hiscox.[18] Many scholars acknowledge John Smyth as the organizer of the first English Baptist Church; however, there are a few such as Edward T. Hiscox, Keith Clements, and Bill J. Leonard who do not credit John Smyth as the organizer of the first English Baptist Church. Hiscox credits Smyth with forming the first Baptist Church in Holland and he

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[15] Ibid., 141.

[16] Glenn S. Sunshine, *The Reformation for Armchair Theologians* (Louisville, KY: Westminster John Knox Press, 2005), 1-7.

[17] Mead, *Handbook of Denominations*, 35.

[18] Edward T. Hiscox, *The Hiscox Guide for Baptist Churches* (Valley Forge, PA: Judson Press, 1964), 141.

credits Thomas Helwys as the organizer of the first General Baptist Church in England.[19] Clements co-signs with Hiscox,[20] along with Leonard.[21] Their positions are based on the fact that Smyth began the organization process but did not complete it before he and a few followers united with the Mennonites. On the other hand, Thomas Helwys returned to London, with some of Smyth's followers, and organized the General Baptist church there. The General Baptist doctrinal position was general atonement. In other words, they believed Christ died for all people and not only for the elect. Furthermore, they represented the more moderate Calvinism of Jacobus Arminius, a 17th century Dutch theologian.[22]

In 1616 another church was organized from the Independent/Congregational movement at Southwark, across the Thames from London, by John Jacob, "who had emerged from Puritanism after six years as a refugee in Leyden under the influence of John Robinson."[23] It was from this congregation of non-Separatists the Particular Baptist Church was organized in 1638 by John Spilsbury. The Particular Baptist Church was established on the doctrine that Christ died only for the elect and was Calvinist in their teachings.

In pursuit of religious liberty and escaping persecution by various authorities in England and the surrounding counties, 102 passengers, as stated by Leonard, arrived at

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[19] Ibid., 141.

[20] Keith Clements, "Baptist Theology," in *The Westminster Dictionary of Christian Theology*, ed. Alan Richardson and John Bowden (Philadelphia, PA: The Westminster Press, 1983), 61.

[21] Bill J. Leonard, *Baptist Ways: A History* (Valley Forge, PA: Judson Press, 2003), 26.

[22] Leonard, *Baptist Ways*, 26.

[23] Robert G. Torbet, *A History of the Baptists*, (Valley Forge, PA: Judson Press, 1963), 41.

Plymouth, Massachusetts in1620 on the *Mayflower*.[24] This group, such as the Baptists, Puritans, Congregationalists, and others, looked forward to new lives without considering or realizing the confrontations to come over their religious beliefs, doctrines and practices. They failed to realize that traveling to a new world and carrying old baggage was a disaster in the making in spite of their glorified ambitions.

Most scholars recognize the first Baptist Church in North America was established at Providence, Rhode Island in 1639 by Roger Williams shortly after his banishment from the Massachusetts Bay Colony.[25] On the other hand, between 1641 and 1648 Dr. John Clark, a trained physician, organized another Baptist church in Newport, Rhode Island. Scholars are uncertain as to which church was established first because of the lost records pertaining to the Newport church's date of origin.[26] Nevertheless, this church received credit as the first church to practice baptism by immersion in America. Unlike the church at Providence, the records indicated that Roger Williams was re-baptized by effusion (pouring).[27]

It is imperative to acknowledge the impact made by the early church fathers/mothers for the toils, labors, and sacrifices. Those who presently practice the doctrines under this umbrella of faith, as members of this establishment, can stand proudly as Baptist members. Surely, the early church fathers/mothers sweated, cried, and shed their blood and were confused as the various controversial issues surfaced.

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[24] Leonard, *Baptist Ways*, 71.

[25] David Benedict, *A General History of the Baptist Denomination in America, and Other Parts of the World* (Freeport, NY: Books for Libraries Press, 1971), 1:473.

[26] Torbet. *Baptist History*, 203.

[27] Leonard, *Baptist Ways*, 76.

The controversial issues in the Baptist churches were deep and divisive. New churches and denominations were born as individuals divided over disputable issues in the Baptist churches. Historians have named a few: (1) theological differences between General and Particular Baptists; (2) methods of evangelism as viewed during the Great Awakening; (3) Universalism or Universal Restoration, a belief that the true church of Jesus Christ was lost through corrupt doctrine and alliances with the state; (4) the Anti-Mission, those who were opposed to centralization of authority, to an educated and paid ministry, and to such man-made organizations such as Sunday schools, missionary societies, and theological seminaries; (5) Anti-Masonry, those who opposed to the Order and secrecy of its ritual and meetings as unscriptural; (6) the Bible Society, a group that had issues with the form of baptizing; (7) Millerism, those who followed Miller, a Baptist preacher, predicting the end of the world based on his interpretation of the Scriptures; and, (8) the Old Landmarkism, a request to restore to the church the practices of the early church that were lost over a period of time. Because of these issues new churches were born, to name a few: Separate Baptist, Regular Baptist, Baptist Church of Christ, Primitive Baptist, Free Will Baptist, Landmark Baptist, and Reformed Baptist. Overall, the dominating issues that caused these divisions were missionary work and slavery.

These concerns, missionaries and missionary money, caused the immediate split between the Northern and Southern Baptists. The board members debated over the years the criteria for being eligible to represent the organization as missionaries. The northern board members were totally against slaveholders being missionaries while the southern party objected to this line of thinking. With bitterness over this issue, the question was where will the funds come from to financially support the slaveholders as missionaries?

Needless to say, the next issue on the table was slavery. There was great opposition over this subject and the convention split to form separate conventions.[28] According to Mead, the Southern Baptist Convention had 130,000 Black Baptists associated with this organization who withdrew to form their own convention after the split between the Northern and Southern Baptist.[29]

In spite of all the controversial issues, those Baptists who stayed in the mainstream were totally persuaded that the platform of this organization should not be simply to serve God but should include serving humankind. Thus, missionary and evangelical works became a major podium in establishing this "new organism."

As Blacks participated in the awakenings during the eighteenth and nineteenth centuries they became influential and powerful relating to religious experiences among Blacks in the American colonies. George Lisle is a case in point. He, sometimes known as Sharp (his master's name) was one of the first slaves affected by the missionary zeal of those new revivals during the awakenings. With his master's permission in Burke County, Georgia, Lisle was ordained for the explicit purpose of doing missionary work among the slaves.[30] Lisle's work was successful because many slaves were converted and black Baptist Churches were established because of his prominent labor.

The Revolutionary War was the cause of unrest and uncertainty which "brought intimidation and suffering for all citizens," especially for blacks in the South. For

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[28] Mead, *Handbook of Denominations*, 55-56.

[29] Ibid.

[30] Clarence M. Wagner, *Profiles of Black Georgia Baptists* (Atlanta, GA: Bennett Brothers Printing Company, 1980), 3.

example, with emancipated papers in hand, the heirs of Master Sharp desired to re-enslave George and his family, after Henry Sharp's death. With a deep aspiration for freedom, George borrowed seven hundred dollars to prevent his family, a wife, four children, and himself, from being placed back into slavery.[31] Contracting with Colonel Kirkland, a British officer, who was departing from Savannah, Georgia, for Jamaica in 1783, Lisle secured his departure as an indentured servant protecting him and his family from returning to slavery.[32] Because of the war and uprising of white supremacy, George's missionary work was limited during his last days in America. Thus, he remained the vicinity of the Savannah port waiting to sail as soon as the inclement weather would permit. Meanwhile, by divine inspiration he was compelled to perform his last ministerial charge in America.

Around 1783, after preaching his last sermon in America, four people were converted and baptized: Andrew Bryan, his wife, Hannah, along with Kate Hogg, and Hagar Simpson. Two years thereafter, Bryan received a divine call to the ministry and shortly afterward established the First Colored Baptist Church in Savannah, Georgia, now known as the First African Missionary Baptist Church, January 20, 1788.[33] As stated by Wagner, "This church grew rapidly provoking envy from the other churches (whites) of other denominations in the community."[34] Needless to say, the members were beaten, thrown in jail with blood streaming from their backs, and their church was confiscated by

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[31] Ibid., 4.

[32] Benedict, 2:192.

[33] To distinguish the white congregations from the black congregations, the word missionary became a part of the black churches' name.

[34] Wagner, *Profiles of Baptists*, 6.

the white community. In spite of all, there were some true white Christians who came to their rescue and saved them from being tarred and feathered. This enabled Bryan and his congregation to continue exercising their rights to worship from sunrise to sunset. On the other hand, scholars are debating over which church was organized first. History recognizes a church in Silver Bluff, South Carolina, that was established between 1773 and 1775. However, the records were lost and valid research is not available. Therefore, the church in Savannah receives greater recognition because of its preserved historical data. From this church, First Colored Baptist Church, black Baptist Churches, associations, and conventions were established all over the United States. Leonard stated, "In 1890, some 54 percent of all African American Christians claimed Baptist affiliation, numbering more than 1 million. Georgia was a case in point. In 1883, Baptists in that state were divided between 121,216 blacks, and 123,851 whites."[35]

When the black Baptists accepted and became participants in this "new organism," they recalled that it was a call from the missionaries and a spoken word by the preachers who persuaded them of a "more excellent way" and convinced them of having a home "where the wicked will cease from troubling and the weary will be at rest." This ideology coupled with the marching orders of the church as recorded in Matthew 28:18-20 and the restoration announced by the Master in Luke 22:32, the black Baptists were mindful "from whence they come" and announced to the world their mission in life through their name, "Missionary Baptist Church."[36]

The foundational work is significant to this project in various ways. First, it allows a sense regarding the love of God for humankind. From Genesis to Malachi, the

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[35] Leonard, *Baptist Ways*, 266.

[36] Wagner, *Profiles of Baptists,* 6.

tract that God used to form, produce, and provide the redemptive plan to redeem humankind has much more sagacity. The engagement of this project with this knowledge makes the proposal daring.

Second, to observe the operation of the Holy Spirit in the lives of Philip and the Ethiopian Eunuch, arrest the notice that God is involved in human affairs and moving forward with the redemptive plan for ages to come. Hence, the proposal, based on evangelism, will be marketed in the strength, might, and power of the Holy Spirit. It is evident that Christ will draw all people to Himself if Christians will lift Him up.

Finally, the history of the Baptist Church is priceless. In order to know where one is going, he/she must understand his/her origin. To perceive the blood, sweat, and tears the forefathers and mothers of the Baptist faith shared for this cause is inestimable. Moreover, as Missionary Baptists, we were organized to be soul winners. Our birth task is "to make disciples." Coupled with the Great Commission, we, Missionary Baptists, are compelled to go into the world and to every nation and make disciples.

CHAPTER FOUR

METHODOLOGY

This chapter details the methodology used for this ministry model. In order to effectively address and progressively promote this model, several sub-topics must be addressed to define this phase of the project. This chapter will identify the problem, hypothesis, objective, and research design, not to exclude the participants.

The components mentioned above are woven together to design an evangelical ministry model. This model is intended to afford a control group to introduce and implement an evangelical soul winning strategy by building relationships as a means of making disciples.

Problem Statement

Jesus, the Christ, compelled His disciples to advance the Kingdom of God by going forth and making disciples of all nations. He pursued this continual trend in the book of Acts (1:18) as He commissioned His disciples to be His witnesses. The Canon of Scripture emphasizes and urges every Christian to adhere to this authoritative task. This task has been addressed across the pulpit and taught in Sunday school also. The National Baptist Convention frequently endorses this Christian duty in sermons, literatures, and lectures. Furthermore, the Baptist Articles of Faith addresses this uncompromising mission as one of the pillars of faith in this denomination.[1] Unfortunately, this compelling

[1]L. G. Jordan, *The Baptist Standard Church Directory and Busy Pastor's Guide* (Nashville, TN: Sunday School Publishing Board, 1929), 53.

task has gone unnoticed among the congregants at Jerusalem Missionary Baptist Church. The officers of the church do not feel compelled to exercise or practice this act of faith. They, along with the parishioners, feel that evangelism and mission is the duty of the pastor and the missionary society.

After conversing with the Jerusalemites, it appeared that there was a deeper reason for neglecting this essential church doctrine. On the other hand, it appears that they would have been inspired to throw themselves into an active mold of evangelizing because of the decreasing membership. The nature of the problem was not that they did not acknowledge the call to evangelize or understand its purpose; rather, the problem was no one had ever taken the time to teach them how to evangelize.

Despite the energy and power of the pulpiteers, speeches made by Sunday school teachers, national literature, and theological principles, the work of evangelism will go unnoticed and will soon fade without proper training. It is clearly demonstrated in our biblical writings that one cannot do the work of an evangelist without being aptly educated and/or taught. Deficient knowledge and training in evangelism will cause evangelism, a religious practice and principle in the Baptist church, to get weaker and go unnoticed while the membership continues to decrease.

Hypothesis

If Jerusalem Missionary Baptist Church welcomes and accepts this evangelical paradigm, the process of shaping and identifying the Jerusalemites regarding the nature of their calling, as disciples of Jesus, the Christ, will begin. In addition, as the participants engage in the work of an evangelist, the anticipation is the church's attendance will increase, the unchurched will be exposed to God's Word, and ultimately the unchurched

will establish a union with Christ and the church. Inclusively, the fear of approaching the unchurched will subside as the participants are educated and trained and relationships are developed within and without the church.

As the control group, eight members known as the *Seekers,* will engage in identifying their callings and roles as they build relationships with the unchurched, family, and friends. They will be empowered and revitalized as the Holy Spirit ministers to them. Not only will the Seekers be empowered and revitalized, they will also realize a need for one another. Furthermore, the hope is that this contagious spirit will engulf the membership at-large and motivate others to do the work of an evangelist.

The independent variables consist of a small group because a smaller group is safer, controllable, and offers a better opportunity to share concerns. A larger group might be inhibiting, uncontrollable, and lead to increased apprehension. Nevertheless, an increase in the membership's participation is anticipated as this project flourishes over the years to come.

Conforming to the practices and principles of the Baptist church as the participants build relationships with the unchurched, family, and friends, will energize and create a deeper spiritualization in their lives. The project will help the Seekers understand their mission as defined by the Missionary Baptist Church. Not only will their mission be defined, the engagement of this project will begin shaping this small group as models that will demonstrate the evangelical role of our Baptist beliefs. Additionally, it will motivate them to a higher calling to their Christian duties. As the participants embrace this newness of life, hopefully, it will have a positive influence on others who come in contact with them.

As the Jerusalemites embrace this development, they will discover that they are fulfilling the twenty-first Article of Faith, "Evangelism and Mission,"[2] and the Church's Covenant, "to seek the salvation of our kindred and acquaintances."[3]

Objectives

The purpose of this project is to encourage the Seekers to do the work of an evangelist. Participating in this endeavor will assist them in developing confidence; create a familiarity with their Christian duties; create a bond among them, and, create a deeper commitment to a higher calling in Christ.

Furthermore, this undertaking is designed to create a transformation within Jerusalem. Hopefully, the unity that is seen and felt among the Seekers will transform the entire body into one who exemplifies unity and purpose for evangelism.

Moreover, the Seekers will study God's Word "to present yourself [themselves] to God as one approved by him [God] who has no need to be ashamed rightly explaining the world of truth" (2 Tim 2:15). It is also an opportunity to witness to the unchurched, family members and friends. Finally, it affords an occasion to build relationships as a means to increase the church's attendance and ultimately lead the unchurched to form a union with Christ and the church.

As relationships develop between the independent and the dependent variables, an invitation is extended to the dependent variables to worship with the Jerusalemites June 1, 2014, as we observe Manna Day, a day of feasting on God's Word and a meal after the morning worship. This date is the culmination and target of the project. Hopefully, the

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[2]Ibid.

[3]Ibid., 37.

attendance will increase as invitations are extended to the unchurched, family members, and friends to worship on that Sunday.

Presently, adults are the participants in this project. As this evangelical mold takes shape, various age groups will be introduced to this venture. Anticipating that this enterprise will be a part of the church's annual agenda, others will become inspired to participate and assume the work of an evangelist.

Research Design

The context of this project takes place at Jerusalem Missionary Baptist Church, Columbus, Ohio, where the Jerusalemites have been under my leadership for a number of years. This church is located in a deserted and bleak area of the city. There are no houses around the edifice and very little mobile activity other than after-hours festivities. The attendance for worship averages about thirty-five people or less. This endeavor is designed to train and help the control group, the Seekers, to become familiar with, recognize, and begin using their skills and talents as they launch out to do the work of an evangelist. Hopefully, this annual evangelical model will yield a greater harvest in attendance so that the unchurched will hear God's Word and submit themselves to unite with Christ and the church.

Lariscy stated, "The REACH strategy covers five on-going activities that every believer in the church can do, regardless of whether they are introverts or extroverts." [4] He described and defined this acrostic model as follows:

> Relationships = building relationships with unchurched people in your spheres of influence.
>
> Exploration = Explore the spiritual condition of the people you meet and befriend.

[4] Lariscy, "Sustainable Evangelism," 3.

> Asking = Invite people to join you in activities that will help them along in their spiritual journey.
>
> Communication = Tell people the good things that your church is accomplishing. Focus on practical ways the church is having an impact in the community.
>
> Helping = Take the time to actually help people/groups in your community. Join clubs, associations, forums, committees, and leagues – anything that will show that you care and get you connected naturally to unchurched people in your community.[5]

This project will pursue this model. Perhaps this model will change the complacent and untrained minds in the church to engage in the mission of the church. Hopefully, this strategy will enlighten the congregants because it is simple, affordable, encouraging, and less intimidating to newcomers. Truthfully speaking, everyone is not an evangelist, but everyone can do the work of evangelism if properly instructed and motivated, according to the author of this model.

This investigator triangulation will result in a field research.[6] The participants will engage in various group activities to build relationships as they introduce and implement this evangelistic model. Using a qualitative approach, with some quantitative assessments, the participants will be pre and post tested, observed, and interviewed. The agenda for this model is as follows:

- April 27, 2014 – Syllabus handed out and explained followed by the administration of the pre-test.
- April 28 , 2014 – The doctrine of repentance – Romans 1:18-3:20, focusing on the human race being infected by sin.
- April 29, 2014 – The doctrine of Justification – Romans 3:21-5:21, focusing on the work Christ did on Calvary that we might have life in Him.

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[5] Ibid.

[6] J. Baston, "Data Planning and Analysis," (Lecture, United Theological Seminary, Dayton, OH, August 22, 2013.

- April 30, 2014 – The doctrine of Sanctification – Romans 6:1-8:39, focusing on the work of the Holy Spirit who brings about a change in our lives as the Spirit produce the holiness of God in us.

- May 1, 2014 – The doctrine of Glorification – Romans 7:1-11:36, focusing on the work of God as God concludes God's plan of salvation for the ages.

- May 2, 2014 – The doctrine of Consecration – Romans 12:1-15:33, focusing on the work of humankind as we remove the restraints from our lives so that God may have complete control of our lives. Included in this study course, segments of Roger K. Swanson and Shirley F. Clement's book will be used, *The Faith-Sharing Congregation.*

- May 10, 2014 – Clean-up campaign with Biker's Club.

- May 17, 2014 – Family and Friends Cookout.

- May 21, 2014 - Volunteer at a local community center.

- May 19-24, 2014 – Contact sources.

- June 1, 2014 – "Manna Day" at Jerusalem Missionary Baptist Church and the post-test administered after the morning worship.

The data received from this project will be analyzed and interpreted using the following steps:

1) The data will be organized and prepared by transcribing interviews, typing the field notes, and sorting and arranging the data according to its sources.

2) Get a general sense of the materials gathered.

3) With a general sense of the materials, the process of coding will begin; forming a system to relate, compare and contrast the data.

4) Look for descriptions, settings, categories and/or themes for the analysis that will generate information about the project.

5) Decide how the descriptions and themes will be used in the interpretation narrative.

6) Interpret the meaning of the data.[7]

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[7] Ibid.

The validity of this qualitative research data will be validated by several criteria. First, this research data will be judged on credibility. This information proves that the results are credible and/or believable. This proof can only come from the participant's eyes. He/she will have to verify that this information is correct. This step is a part of the participant's testimony.

The second judgment is based on transferability. Transferability is the process of generalizing or transferring the data to other contexts or settings; this step rests squarely on the shoulders of the person doing the generalizing. He/she must thoroughly describe the research context and the assumptions that involve the mainstream or focus of the research.

The next criterion is dependability. This step allows the researcher to show or emphasize the account for the changing occurrences within the context as the research progresses. Baston stated, "The research is responsible for describing the changes that occur in the setting and how these changes affected the way the research approached the study."[8]

The final validity is confirmability. There are several ways one's research can be confirmed. The following steps will enhance this judgment:

1) The researcher can check and recheck the data as he/she progresses in analyzing the materials

2) One can take a devil's advocate role and look for negative instances.

3) Perform a data audit that would question the data allowing the researcher to re-examine the data collected to show a valid judgment.

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[8] Ibid.

4) One can have his/her peer to read his/her paper or have a peer group discussion about analyzing the data. [9]

These criteria were used to validate the data used in this project. This organized, orchestrated, and managed proposal is strictly for the purpose of making disciples of all nations and for binding the ties that bind the family of faith in Christian love and unity.

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[9] Ibid.

CHAPTER FIVE

FIELD EXPERIENCE

This chapter will address the field experiences. Being governed, for two and a half years, by the United Theological Seminary Handbook and fulfilling the stated requirements, have afforded me the opportunity to engage in a project that can be investigated and offer a conclusion of sorts by various explorations.

Reading this section one can raise questions, like, what is expected in this material and/or what the audience can glean from this chapter? As the apex chapter of this project, the development of this section will primarily focus on selecting eight participants to assist in developing the project, preparatory classes for the participants who will take pre and post surveys to monitor their progress, field experience(s), and collecting and analyzing data followed by a conclusion.

The Participants

The church's agenda for several years included family member(s) and/or friend(s) day. Members of the church were encouraged to bring someone to worship at Jerusalem Missionary Baptist Church monthly, fourth Sundays. Every third Sunday, the sermon was centered on evangelism to inspire the congregants concerning their missionary duties. With God's Word burning in their hearts and an evangelistic plan in their hands, this program yielded a very low return! In spite of the poor response, there were members who demonstrated an enthusiasm about this evangelistic endeavor. Hence, eight persons,

ranging in age from forty-five to eighty, were chosen from the enthusiastic group. They were informed, consulted, and agreed to participate in this project.

The group known as the *Seekers* met, April 27, 2014, after the morning worship. They received the syllabus, included in chapter four, for the duration of the project and the pre-survey (see Appendix A) was administered and collected. The aim of the pre-test was to begin engaging the participants in the project; moderately establish their position concerning evangelism; and prepare a standard for measuring the participants' commitment, stability, and endurance toward evangelism. Questions were entertained and the group departed anticipating the first session to begin April 28, 2014, 7:00 P.M.

Preparatory Classes

The preparatory classes were designed to inform and equip the participants for the field experiences. These sessions were planned to acquaint the group with a program that is religious and social in context to help them develop their faith story for the experiences they might encounter. The biblical part of this course was a review of the book of Romans. Hence, more time was dedicated to the book *The Faith-Sharing Congregation* by Roger K. Swanson and Shirley F. Clement. The first session concentrated on the doctrine of repentance (Rom 1:18-3:20). The focus was on the original sin theory: the human race being infected by sin. The ninety-minute session included Swanson and Clement's views on hospitality.[1] The group was reminded that the church building symbolically represents God's house. As Christians, we are God's people with a right to call this building our home; therefore, we should be hospitable to those who come to

[1]Roger K. Swanson and Shirley F. Clement, *The Faith-Sharing Congregation* (Nashville, TN: Discipleship Resources, 1996), 15-30.

worship. It is our place to show all of the amenities to make our guests feel welcome in our home. Hence, we should reach out to and receive our honored guests.

The second session reviewed the doctrine of justification, which emphasized the work that Christ did on the cross that we might have life in Him (Rom 3:21-5:21). In addition, the group engaged in a round table discussion concerning a "belonging ministry." This discussion focused on those who come to visit as well as those who are members. It is our obligation not only to make people feel welcome, but to demonstrate that they belong to this family or fellowship because of God's love and the work that Christ did on the cross. We demonstrate a sense of belonging by showing our love and sharing time with others.

The third gathering concentrated on the doctrine of sanctification focusing on the work that the Holy Spirit does within us by producing the holiness of God (Rom 6:1-8:39). At this point in our studies, it seemed appropriate to help the group develop their faith stories. Using Swanson and Clement's model, the members of the group were surprised to discover they too had a faith story. The model asks and develops three questions: Who is the person that inspired you to be a Christian? When did you experience a moment in your life wherein Christ made a difference? What is your experience as a faith sharer?[2] It was pointed out to the group that this project is designed to help them develop the last question in their story.

The fourth class focused on the doctrine of glorification, which addresses God's plan of salvation for the ages (Rom 9:1-11:36). In this session, we discussed the REACH model, which is explained in chapter four, and the primary task of faith sharing (see Appendix B). The primary task of faith sharing is equipping the saints to go into the

[2]Ibid., 60-61.

world extending the church and living as disciples' of Christ as we share the Good News with others. Hopefully, our methodical gestures will yield a harvest of anticipated worshippers. Those who come to worship will be received as the body of Christ reaches out to them. If the newcomers decide to stay, then the process of relating God to them and nurturing them in the faith of discipleship begins. Once the newcomers are equipped, they too are sent into the world to continue the soul winning process.

The last class session reviewed the doctrine of consecration focusing on the work of humankind as we yield to the Holy Spirit to have complete control of our lives (Rom 12:1-15:33). We continued the discussion on the primary task of faith sharing (see Appendix C). Swanson and Clement stated that there are four functions within the primary task:

(1) people are invited;

(2) people seek God through various means within the congregation;

(3) people are nurtured and encouraged to grow in their knowledge and understanding of the Christian faith; and,

(4) people move out of the congregation and into the world.[3]

The Field Experiences and the Collection of Data

Next to the church's property is a bikers' club. The members of the club are responsible people and clean up the area after their weekend social functions. After observing them for several weekends and commenting on their being responsible, a parishioner, who is also a biker, but not a member of this club, introduced me to several members of the club. Thereafter, arrangements were made with the club members to organize a joint clean-up campaign on a particular Saturday. Thus, the first field

[3]Ibid., 12.

experience took place on May 10. The Seekers met the bikers at 9:00 A.M., at a local bikers' club for a clean-up campaign in the neighborhood. From observing, the atmosphere was filled with laughter and jovial sounds as the groups greeted and introduced themselves. During the two hour clean-up campaign, the Seekers were busy employing the REACH model, noted in chapter four, as they worked to fulfill the mission of the project. After the campaign, the Seekers met to discuss their experiences.

Participant One introduced a biker to Participant Four because Participant One saw a connection as bike riders. Participant Four began the engagement of the model as they worked side by side. Participant Three was able to connect with several of the bikers as a hair stylist. This participant introduced bikers to other participants as a means of building relationships among and within the groups. Participant Seven introduced a biker to Participants Two and Five who are fisher persons. The biker's interest was fishing. Hence, a connection was established between those associates. Participants Two and Five were able to establish connections with the biker immediately. Participants Six and Eight were uneasy with this group. They were cordial, but lacked enthusiasm. They admitted that they had preconceived notions about the bikers, which caused them to react cautiously.

Annually, a parishioner has a cookout. She invited the "Seekers" to attend and encouraged them to evangelize and exercise the model at the picnic. With her permission, the second field experience took place on May 17, at her house. The participants were given two hours to implement this project. This event was a festive occasion. There were approximately 250 people who attended this function. The vast crowd made it difficult to

monitor and/or observe the participants. Thus, a prearranged location was given to the Seekers to meet for a brief discussion regarding their experiences.

Once again, the atmosphere was full of laughter with a hint of hostility in the air. It seemed whenever family and friends congregated, there were some unresolved issues hovering amid the crowd that demanded attention. It also appeared that this crowd would be the hard-to-reach group because they were young and socially active. At the end of the two-hour span, the Seekers met to discuss their experiences.

Participant One found this experience challenging. There was no need to build a relationship(s) with the dependent group because Participant One was among family and friends. The challenge for this participant was witnessing to people who did not take the conversation seriously. Using the REACH model did not work during this experience. The participant stated, "I had to go to the hood in order to get their attention and to express my sincerity concerning this mission." In spite of all, she was able to exercise the project and gain some contacts.

Participants Two, Three, and Six, like Participant One, were among family and friends. These participants were outrageously unhappy with the experiences they encountered. Nevertheless, their experiences were eye-openers. Family and friends wanted to know why they were trying to be holy at this particular time. They stated, why go to church when the church does not seem to be helping them! The participants were shamefully saddened because they "did not realize how much their wayward lives had become stumbling blocks for the unchurched within the family and among friends." Nevertheless, they were able to REACH a few people who were unchurched.

Participants Seven and Eight were satisfied with their results. They used the REACH model and had success with contacts and commitments. In addition, they made new friends. Participants Four and Five felt the generation gap was too wide for them to engage with the dependent group. They asked a few of them to come to our church but they did not linger on the subject. They did not want to be misunderstood as being forward with the young females.

On May 21, the final field experience was slated. The Seekers were to volunteer at a local community center and exercise the REACH model. Only 50 percent reported. It was a stormy day and the event was unsuccessful. Participants One, Two, Three, and Six arrived at the center but because the storm was intensifying, they refused to get out of the car and returned home. During the week of May 19-24, the Seekers were to contact all leads and remind them of *Manna Day*, June 1, 2014, at 11:00 A.M., Jerusalem Missionary Baptist Church, Columbus, Ohio.

On June 1, 2014, the field experiences culminated with Manna Day at the church. The sermon delivered emphasized God's Love, John 3:16. After the sermon, three new converts were given the right hand of fellowship. These converts, one man and two women, had been attending the worship experiences for several months. They were not candidates as a result of the project. However, they stated that the groups' enthusiasm at the events inspired them to make a commitment and unite with this fellowship. Following this ritual, the church commemorated our Lord and Savior, Jesus, the Christ, by the breaking of bread and the drinking of wine. The picnic/social that was planned to conclude this project was canceled because the rain saturated the grounds and the church's basement was flooded. The post survey was given to the Seekers and collected

after the morning worship. At the end of this worship experience, the worshippers were also asked to complete a survey. This survey was administered as well as collected.(See Appendix D).

Analyzing the Data

As the field experiences culminated, conclusions were drawn from the data collected from the various sources. Various instruments were used, such as, interviews, observations, and a pre and post tests, to measure, to a moderate degree, the commitment, stability, and endurance of the participants concerning the work of evangelism. As these participants launched out into the deep waters of evangelism, there were waves of impressionable sources, classes and materials, and words of encouragement from the pastor to help remove apprehension and build confidence as they became engaged in this project. The investigator triangulation yielded the following results from the six weeks of activities.

Participant One is an extrovert. This participant mixed well in all of the social settings. Observing this individual, it appeared there were no strangers among or within the realms of the various gatherings. This person had no knowledge or understanding regarding the work of an evangelist. This participant never witnessed to the unchurched, did not know how to approach the unchurched and had no information to impart to/with the unchurched, feeling uncomfortable engaging in this type of work. She was disappointed when the program was postponed at the community center because of stormy weather. At the end of the project this individual was engulfed in doing the work of an evangelist. "Without a doubt," as stated by this participant, "I loved the project and

I will continue working to bring the unchurched to Christ because it is not as hard as I thought it was."

Participant Two is among the newer members of the congregation. This individual seems to have the church at heart but does not attend weekly. In spite of having second thoughts, this person was willing to participate in this project. This character exemplified an overwhelming passion when in a comfort zone that seemed to coordinate with natural elements that ease her discomfort, such as, age, maturity, and character. For example, she was uncomfortable with the bikers but was very relaxed at the picnic. This participant knows many unchurched people in and out of her family. She was willing to undergo training because she lacked methods to approach the unchurched and felt uncomfortable witnessing to them, nor did she have a testimony to share with them. The result for this individual, "I need to think about this business of witnessing a little more."

Participant Three was also an extrovert. As a hair stylist, it appeared this participant had two motives in mind as this project advanced: to gain clients and to promote the project. Without reservation or hesitation, this individual became the glue that held the independent group together by interacting and encouraging everybody to excel in doing the work as described by the project. Like Participant One, this participant had no formal or informal training regarding evangelism. Even though this individual had never to the unchurched, did not know how to approach the unchurched and felt uncomfortable addressing this matter, she was willing to learn and become engaged for the betterment of the church. In conclusion, this character stated, "If I had known the simplicity of this matter and the joy one could receive in doing this work I would have done this long ago!"

Participant Four loves to socialize and he is a gifted handy man. This participant was quickly gravitated and expressed an overwhelming zeal for the project. This individual was very comfortable with the bikers but displayed hesitancy at the picnic. He stated, "The group at the picnic was younger and very disrespectful." Without any knowledge regarding evangelism, training, testimony, methods of approach, this person was willing to engage in this project for the betterment of the church. However, his conclusion was "this is not for me! Going to church is one thing, witnessing is something else!"

Participant Five was enthusiastic about the project. He approached each field experience with vigor and vitality. This person did not have formal or informal training concerning evangelism, but as a leader in Alcoholics Anonymous meetings and having a prison ministry he gained some knowledge about "talking to people about God." This participant disregarded the model and approached the dependent groups in the only manners he knew how. He said, "Reb you can't teach an old dog new tricks," with a smile on his face. In spite of all, this individual has a strong passion about witnessing about God's grace and power. Among the bikers he was magnetic! At the picnic he was withdrawn. He said, "The young people were disrespectful!" Nevertheless, he was able to share his testimony with a few young people as a recovering alcoholic and invited them to come to church. He could not attend the community center project due to health issues. He concluded that he will "stay in his comfort zone and work with the AA meetings and visit his friends in prison because they need God more."

Participant Six broke her hip last year but was adamant about being a part of this project. This person had no training, formal or informal, concerning evangelism. She

attempted to witness to the unchurched but had no knowledge about what she was doing. She said, "I would just tell them to come to our church." Despite her pain and lack of mobility, she attended all of the sessions and the field experiences. From her chair, she would call the bikers and witness to them in a loving motherly way which appeared to be very effective. At the picnic, where she was among family and friends who displayed hostility, it was a bit challenging. As she attempted to witness to the young people, they told her, "I don't want to talk about religion now; I'm here to have fun! Another one replied, "Church, what is it doing for you?" The statements from the young people made her spiritually examine herself and caused her to reflect on the purpose of the project. She concluded, "I can't do this! These people will cause me to hurt them!" She attempted to do the community center project but it was postponed because of stormy weather. In spite of all, she managed to make a few contacts.

Participant Seven is another extrovert and an eager learner. This individual had no formal or informal training in evangelism. As a young Christian in the faith, she never witnessed to the unchurched and was enthusiastic about learning. She did not know how to approach or know what to say to the unchurched. After the sessions, she was excited about applying and exercising the information she gained. As a biker, she was very comfortable witnessing to the club members. At the picnic she was captivating. The young people rallied to her which afforded opportunities for her to use the REACH model as a witnessing instrument. She could not attend the community center project because her job sent her out of town. She concluded, "I enjoyed the project! I will become a witness from this time forward because it's not as hard as I thought it was."

Participant Eight, like the other participants, had no training, formal or informal, did not know how to approach the unchurched, did not have a testimony of faith, but has a passion for the church. As a successful participant at the picnic, this person concluded that he was not a candidate for this task. He said, "It [the project] was okay, but I am not a person cut out for this type of work. This is not for me."

The conclusion of the project is as follows. All eight of the participants were fully pledged members of the Jerusalem Missionary Baptist Church who committed themselves to work for the advancement of the Kingdom of God and the church. They had no formal or informal training and no knowledge about approaching the unchurched. They were unaware as to what to say to the unchurched and would feel uncomfortable doing so. As Christians, they knew people who did not attend church and were not members of a church. In spite of their lack of knowledge, they were willing to undergo training and exercise their training in the project at hand.

Participants One, Three, and Seven embraced the information they received during the sessions and exerted the same effort during the field experiences. All seemed to be successful in their approaches by receiving contact information to afford them an opportunity to follow up on the dependent persons.

Participants Five and Six participated in all of the field experiences, with the exception of the community center project. Participant Five felt he was out of his comfort zone working in a structured program. He is more comfortable leading AA meetings and visiting his friends in prison as he encourages them to seek the Lord while He may be found. Participant Six had reservations about witnessing because of her lifestyle. She felt a need to get closer to the Lord in order to lead others to the Lord.

Participant Two had to reconsider doing the work of an evangelist. She felt she was not ready to do this type of work because she was not willing to commit herself to the Lord and change her way of living. Participants Four and Eight have concluded this type of work was not for them.

One can conclude that these participants are a representation of the attitudes that can be found in the overall views of the congregants. The attitudes can range from enthusiastic to a strong disinterest for the work of an evangelist. The participants fulfilled the mission of this project and discovered their levels of commitment, stability, and endurance for evangelism. Nevertheless, the seeds have been planted. Now we await the results as God gives the increase.

CHAPTER SIX

REFLECTION, SUMMARY, and CONCLUSION

Assessing the project reveals volumes of time, energy, effort, trials, and some disappointments, as thoughts are gathered to recapitulate the crux of this project. Nevertheless, striving for the advancement of the calling in Jesus, the Christ, and the church, made this project exhilarating.

The independent and dependent groups' actions and reactions were the energies that promoted the success of this project. It was these individuals who offered encouragement to find strategies to advance evangelistic approaches and/or models to increase the attendance of our worship services. Furthermore, the control group was inspired to personally become engaged in the advancement of God's Kingdom as they followed the mandate of our Lord and Savior, Jesus, the Christ, by yielding to the Great Commission (Mt 28:19-20). With these objectives in mind and a strong determination, an appropriate model was chosen for the Jerusalem Missionary Baptist Church for the purpose of making disciples.

Living in an instantaneous world where everything is done with the flick of a switch, which results in conclusive manners, this project cannot be considered an "instantaneous" product of our world. Even though the target date was successfully met and the model can be replicated with ease, the results will not be validated for years to come. The seeds were planted; now, we wait for God to give the increase.

Reflections

Before a splinter could be seen in the eyes of others, an unfathomable and astute notion prompted me to scrutinize myself. Thus, a spiritual autobiography was written. As this document began to develop, concealed facts began to unfold. There were occurrences suppressed and locked in the dungeon never to rise again. The thought of revisiting those hideous circumstances disrupted my present and new found life. To recall incidents that happened thirty years ago as Pandora's Box was opened discomposed my life. It appeared as though my life had taken a turn for the worse as past experiences were regurgitated. During these crises William Shakespeare, playwright/actor, spoke to my inner man and said, "To thine own self be true."[1] Hence, an internal emotional cry compelled me to honor the past, forgive others, and myself. After all, it was the right hand of God that held me and God's left hand that led me.[2] In other words, grace and mercy were my comrades as sticks and stones unflinchingly prepared me to be a good soldier and prepared me for future battles.

Addressing the past was a traumatic experience. However, a loving congregation, Jerusalem Missionary Baptist Church, embraced and consoled me in an effort to develop the inner man; the man they could see in in me. The congregants, less than fifty elderly members, were loving and supportive. They were kind-hearted, but lacked spiritual guidance. Thus, programs were organized to develop their spirituality and to renew their faith in a God whom they believed had abandoned them. As they matured in the faith and

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[1]Hamlet, I, 3.

[2]A thought of King David, Ps 139:8-10.

embraced the future, the body of believers concluded that a program was needed to build the membership. With this profound vision, a project was launched for church renewal.

As the church renewal project began, organizing scriptural foundations became the pillars of truth for the believers. Multiple scriptures were preached and taught over the years. However, this project demanded distinct scriptures to inform the believers concerning our marching orders and the mandate given to the church from our Master, Jesus, the Christ. It was essential for the congregants to understand their responsibilities to their families and to the community; therefore, the book of the second law was consulted, Deuteronomy 6:4-9. If their desire was to increase the membership, it was imperative for them to understand the narrative as stated in Acts 8:26-40 for there is a call, by the Master, to do the work of an evangelist as directed by the Holy Spirit. As the congregants grew in the grace and knowledge of our Lord and Savior, Jesus, the Christ, there are some significant and vital principles and practices that must be understood. They must understand their relationship with God through Christ Jesus along with their obligations as Christians as recorded in the book of Romans. In addition, they must understand the work of the Holy Spirit producing fruit within every believer (Gal 5:22) for the glory of God. Without reservation or hesitation, the room was filled with eager minds thirsting for knowledge.

Understanding God's Word was eminent; there was a crucial factor that must be addressed. It was critical that the pastor and laypersons understood the history of the Missionary Baptist Church. We all needed to know about the blood, sweat, tears, and labor that the forefathers and mothers endured to establish a constitution of worship that allows us to be the seekers of the unchurched in the world for the advancement of God's

Kingdom. Overall, it was important to understand our origin and the purpose for establishing this organism, the Baptist Church.

Summary

The objectives of this project consist of several facets: (1) to help the Jerusalemites understand their roles as disciples of Christ and members of the Baptist church by teaching, training, and engaging in practices; (2) to help the Jerusalemites became aware of their positions in the Christ, (3) to increase the Sunday mornings attendance during the worship experience; (4) to extend an opportunity to the unchurched to hear God's Word; and, (5) ultimately, convince the unchurched to form a union with Christ and the church.

To achieve these goals, eight people were selected and trained for six weeks emphasizing the work of an evangelist as efforts were made to shape their identity as Baptist believers. These sessions were planned to prepare the control group on how to approach the unchurched, help them develop their testimony, equip them with an understanding of God's Word regarding salvation, instruct them about the primary task of soul winning, and encourage them to maintain wholesome lifestyles.

Three events were pre-arranged for the control group to interact with and use the skills received during the sessions. The events were: (1) a clean-up campaign; (2) a picnic; and, (3) volunteering at a community center. Along with the various skills learned during the sessions, the main focus was to raise their awareness of their responsibilities to the unchurched as Baptist believers and exercise the REACH model. This model is simply defined as:

R = Build a relationship with a person(s) so that one can have access to communicate with the individual(s);

E = Explore the situation. Talk to him/her in a subtle manner about his/her relationship with Christ;

A = Ask or invite the person(s) to attend your church;

C = Tell the person(s) about interesting happenings at your church; and,

H = Join a community function(s) that will offer other opportunities to exercise this model.

- Participant One, age forty-five was an extrovert and worked feverishly during the cleanup campaign and at the picnic. She is ready for the project and the opportunity to apply the model. Inclement weather postponed the community center event.

- Participant Two, age seventy-seven, was reluctant about the cleanup campaign, but moved forward working the model at the picnic. She was not sure about being a soul winner for Christ. She wants to give this matter more consideration. The community center event was postponed due to bad weather..

- Participant Three, age forty-nine, an extrovert at the clean-up campaign and the picnic. She is looking forward to doing the work of an evangelist. The community center event was postponed due to bad weather.

- Participant Four, age fifty-six, engaged well with the bikers. He was reluctant at the picnic because the young people were disrespectful. He said, "This work is not for me." He did not report on the community center event.

- Participant Five, age seventy, demonstrated enthusiasm at the clean-up campaign, but he was reluctant at the picnic because of the young females' attire. However, he made some contacts at the picnic. His aching knees would not allow him to participate.

- Participant Six, age eighty, was reluctant at the clean-up campaign because of pre-notions about bikers. She did well at the picnic, but was ashamed of her younger relatives' attitudes. The community event was postponed due to weather conditions.

- Participant Seven, age fifty-seven, is another extrovert. She worked feverishly at the events, the clean-up campaign and the picnic. She was unable to participate in the community center event because she was out of town (job related).

- Participant Eight, age fifty-seven, made contacts at both events; however, he did not want to do the work of an evangelist. He said, "This is not for me!"

On Manna Day, June 1, 2014, the little stucco church building was filled to capacity, 100 seats, from the work done by the Seekers. A Manna Day Survey was taken and the results were as follows: five bikers came from the clean-up campaign, fifty-six people came from the picnic, four visitors, and thirty-five members gathered to worship on Manna Day. After the sermon was delivered three people united with the fellowship and received the right hand of fellowship. Since this service, the attendance has declined but has improved since the implementation of this project. The average attendance before this project was about fifteen people per Sunday. Since this project, the attendance has increased by approximately ten to fifteen people per Sunday. The attendance on any given Sunday morning averages about thirty to fifty-five people. Hence, one can conclude that this project was a success.

Conclusion

The project was planned and received by the participants, and the participants conducted themselves in the field professionally. The class sessions were highly favorable as demonstrated by the participants' conduct. It was an honor, privilege, and pleasure working with this group.

The project and the participants have encouraged me to seek techniques to advance this project. The resolution is to organize an evangelistic committee for the purpose of dedicating themselves to studying methods to REACH the unchurched, the lost; to seek diligently the souls that are lost within the church who be useful in God's Kingdom but are out of circulation; and to make the edifice attractive as a means of

encouraging those who departed from the fellowship to visit and reconsider restoring their membership.

Furthermore, this project would be extended to all of the congregants. After all, the work of an evangelist is the mission of the church. Specifically speaking, it is the crux of the Missionary Baptist Church; therefore, the church at-large should employ the Master's call and yield to the mandate, "go and make disciples of all nations" (Mt 28:20).

In regards to revisions, there are three things under consideration for the future: first, to extend the post survey to include the number of contacts each participant made during each field experience. Second, to utilize other models, such as, *Evangelizing the Hard-To-Reach*, by Robert D. Dale and Delos Miles. This book and other models would equip the saints to approach the unchurched within their sphere by using attractive models in an effort to reach them. Human nature and/or characteristics vary from person to person; therefore, the saints must be equipped to approach the unchurched with confidence and assurance. Overall, this model, REACH, sufficed for this project. It was simple enough for the participants to accept and apply it with ease and comfort. The dependent group did not feel pressured as the participants exercised the model, neither did they feel compelled to participate, according to the control group members. Third, to engage younger people who are capable of keeping a record of their involvements for accurate data.

This model can be replicated by any denomination regardless of race, creed, or color. The data speaks loudly and clearly. The ground work was instituted, the participants were receptive, and with willing hearts exercised the proposal in a loving

way. After all was said and done, the target date for this project was an overwhelmingly successful and an adventurous day!

Reflecting, summarizing, and drawing a conclusion about this project has allowed me to witness growth and reaffirmed my calling to serve this present age. This experience has been overwhelmingly a touchstone that has prompted a deeper desire to know more about God, my religious affiliation, and my calling to serve humankind.

It is my prayer that those who read this project and attempt to apply this model will find the joy, happiness, and contentment as discovered by the Jerusalem Missionary Baptist Church. In addition, it is my prayer that your success would be overflowing as God gives the increase and your congregation grows and glows in the might and power of the Almighty.

APPENDIX A

PRE AND POST SURVEY FOR CONTEXTUAL GROUP

Pre and Post Survey for Contextual Group

1. Are you an active member of Jerusalem Baptist Church? ___Yes ___No

2. Are you a member of the Missionary Society? ___Yes ___No

3. Have you ever witnessed to the unchurched? ___Yes ___No

4. Do you know any unchurched persons in your family? ___Yes ___No

5. Do you know how to approach the unchurched? ___Yes ___No

6. Do you know what to say to the unchurched as a witness? ___Yes ___No

7. Would you feel comfortable witnessing to the unchurched? ___Yes ___No

8. If trained, would you witness to the unchurched? ___Yes ___No

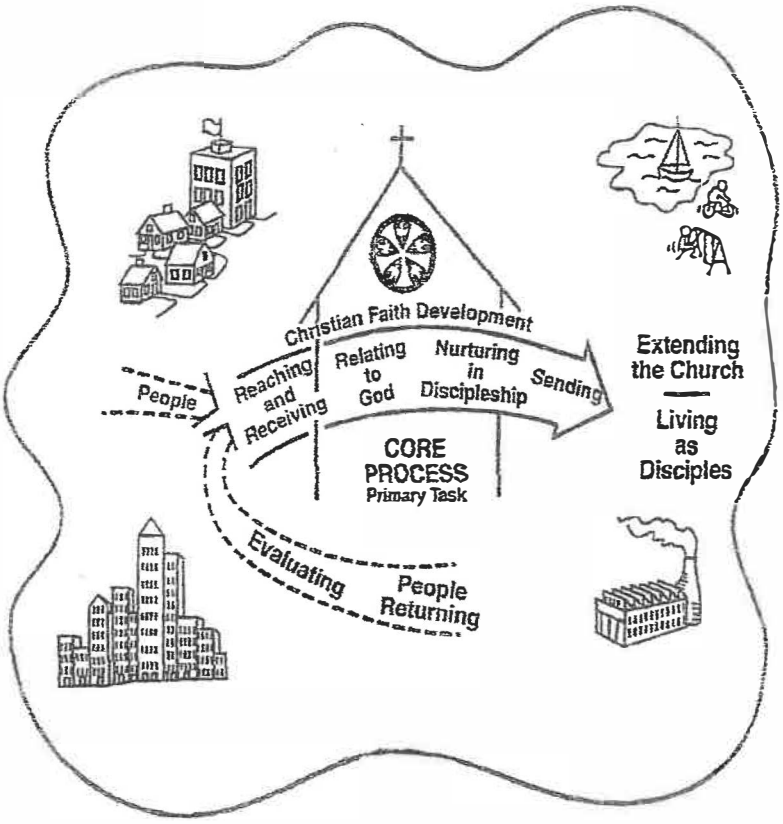
9. If trained, would you invite the unchurched to our church? ___Yes ___No

10. Are you willing to engage in a casual/social relationship with the unchurched for the purpose of soul-winning? ___Yes ___No

APPENDIX B

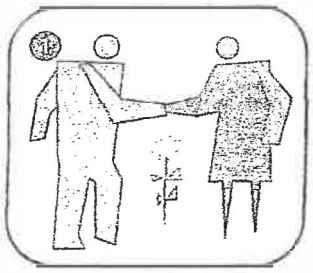
PRIMARY TASK ILLUSTRATION

Primary Task Illustration

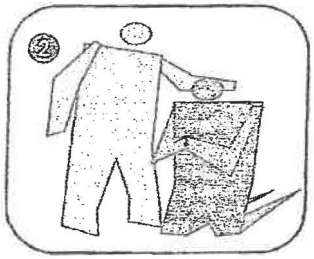


APPENDIX C

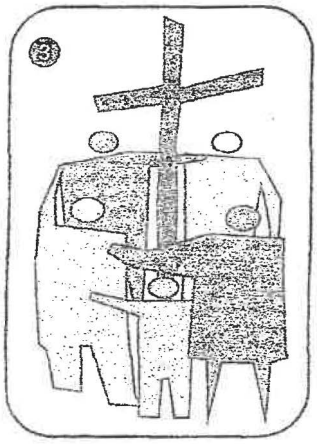
THE FOUR FUNCTIONS OF FAITH DEVELOPMENT



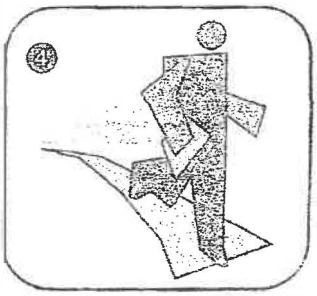
1. People are invited by a friend or simply respond to their own yearnings for God. They approach a congregation, which rejoices in their coming and reaches out to welcome them.



2. People seek God through various settings in the congregation. They enter into a relationship with God through Jesus Christ, mediated through the various disciplines and practices they learn, such as Bible reading and study, worship, prayer, fasting, and attendance upon the Eucharist, the Holy Communion.



3. People are nurtured and encouraged to grow in their knowledge and understanding of the Christian faith, particularly as it interfaces with the secular world. This knowledge is not for the sake of knowledge, but that Christians may more fully live the abundant life in family and community, and may more confidently represent and witness to the faith they hold.



4. People move out of the congregation and into the world, aware that they are ministers and ambassadors of Christ, committed to witness and service in the world.

APPENDIX D

MANNA DAY SURVEY

Manna Day Survey

Check the appropriate place you were contacted:

Clean-up Campaign _____ Picnic _____

Community Center _____ Visitor _____

1) Are you an active member of Jerusalem Baptist Church? ___ Yes ___ No

2) Are you a member of a church? ___ Yes ___ No

3) Were you invited to Manna Day? ___ Yes ___ No

4) Was the music inspiring and/or uplifting to you? ___ Yes ___ No

5) Was the message inspiring and/or uplifting to you? ___ Yes ___ No

6) Were you inspired and/or uplifted during this worship service? ___ Yes ___ No

7) Were the ushers hospitable? ___ Yes ___ No

8) Did you feel welcomed? ___ Yes ___ No

9) If you did not unite with this fellowship today and you are not a member of a church will you unite with a church soon? ___ Yes ___ No

10) Will you attend this church service in the near future? ___ Yes ___ No

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